A REFORMED CATHOLIKE:

OR,

A DECLARATION SHEWING how neere wee may come to the present Church of Rome in sundry points of Religion: and wherein we must for euer depart from them:

With an

Aduertisement to all fauourers of the Romane Religion, shewing how the said Religion is against the Catholike principles and grounds of the Catechisme.



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1634.



TO THE RIGHT WORSHIPFVLL, SIR WILLIAM BOVVES Knight, &c.

Grace and Peace.

RIght Worſhipfull, it is a notable policy of the diuell, which he hath put into the heads of ſundry men in this age, to thinke that our religion and the religion of the preſent Church of Rome are all one for ſubſtance: and that they may be reunited as (in their opinion) they were before. Writings to this effect are ſpread abroad in the French tongue, and reſpected of Engliſh Proteſtants more then is meete, or ought to bee. For, let men in ſhew of moderation, pretend the peace and good eſtate of the Catholicke Church as long as they will: this Vnion of the two religions can neuer be made, more then the vnion of light and darkeneſſe. And this ſhall appeare, if we doe but a little conſider, how they of the Romane Church haue razed the foundation. For though in words they honour Chriſt, yet indeed they turne him to a Pſeudo-Chriſt, and an Idol of their

owne braine. They call him *our Lord*, but with this condition, that the Seruant of Seruants of this Lord may change and adde to his Commandements: hauing ſo great a power, that hee may open and ſhut Heauen to whom he will; and bind the very conſcience with his owne lawes, and conſequently bee partaker of the ſpirituall Kingdome of Chriſt. Againe, they call him a Sauiour, but yet in vs: in that he giues this grace vnto vs, that by our merits, we may partake in the merits of the Saints. And they acknowledge that he dyed and ſuffered for vs, but with this caueat, that the fault being pardoned, wee muſt ſatisfie for the temporall puniſhment either in this world, or in Purgatory. In a word, they make him our Mediator of Interceſſion vnto God: but withall his Mother muſt bee the Queene of Heauen, and by the right of a Mother command him there. Thus, in word they cry *Oſanna*, but indeed they crucifie Chriſt. Therefore wee haue good cauſe to bleſſe the Name of God, that hath freed vs from the yoke of this Romane bondage, and hath brought vs to the true light and liberty of the Goſpel. And it ſhould be a great height of vnthankfulneſſe in vs, not to ſtand out againſt the preſent Church of Rome, but to yeeld our

ſelues

ſelues to plots of reconciliation. To this effect and purpoſe I haue penned this little Treatiſe, which I preſent to your worſhip, deſiring it might be ſome token of a thankefull minde, for vndeſerued loue. And I craue withall, not onely your Worſhipfull (which is more common) but alſo your learned protection; being well aſſured, that by skill and art you are able to iuſtifie whatſoeuer I haue truely taught. Thus wiſhing to you and yours the continuance and the increaſe of faith and good conſcience, I take my leaue. *Cambridge*, Iune 28. 1597.

Your W. in the Lord

William Perkins.

THE AVTHOR TO the Christian Reader.

BY a Reformed Catholike, *I vnderstand any one that holds the same necessary heads of religion with the Romane Church: yet so, as he pares off and reiects all errours in doctrine whereby the said religion is corrupted. How this may bee done, I haue begun to make some little declaration in this small treatise: the intent whereof is to shew how neere wee may come to the present Church of Rome in sundry points of religion: and wherein we must for euer dissent.*

My purpose in penning this small discourse, is threefold. The first is, to confute all such Politikes as hold and maintaine, that our religion, and that of the Romane Church differ not in substance, and consequently that they may bee reconciled: yet my meaning is not here to condemne any Pacification that tends to perswade the Romane Church to our religion. The second is, that the Papists which thinke so basely of our religion may be wonne to a better liking of

of it: when they ſhall ſee how neere we come vnto them in ſundry points. The third is, that the common Proteſtant might in ſome part ſee and conceiue the point of difference betweene vs and the Church of Rome: and know in what manner and how farre forth, we condemne the opinions of the ſaid Church.

I craue pardon for the order which I vſe, in handling the ſeuerall points. For I haue ſet them downe one by one, as they came to mind, not reſpecting the Lawes of Method. If any Papiſt ſhall ſay that I haue not alleaged their opinion aright, I anſwer, that their bookes be at hand, and I can iuſtifie what I haue ſaid.

Thus craning thine acceptation for this my paines, and wiſhing vnto thee the increaſe of knowledge, and loue of pure and ſound religion, I take my leaue, and make an end.

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And I heard another voice from heauen say, Goe out of her my people, that ye be not partakers of her sinnes, and receiue not of her plagues.

IN the former chapter Saint *Iohn* sets downe a description of the whore of Babylon, and that at large, as he saw her in a vision described vnto him. In the sixteenth verse of the same chapter, he foretels her destruction: and in the three first verses of this eighteene chapter, hee goeth on to propound the said destruction, yet more directly and plainely: withall alleadging arguments to proue the same, in all the verses following. Now in the fourth verse is set downe a caueat seruing to forewarne all the people of God, that they may escape the iudgement which shall befall the whore: and the words containe two parts: a commandement, and a reason. The

comman-

commandement, *Come out of her my people*, that is, from Babylon. The reaſon, taken from the euent, *leſt ye be partakers, &c.* Touching the commandement, firſt I will ſearch the right meaning of it, and then ſet downe the vſe thereof and doctrine flowing thence. In hiſtory therefore are three Babylons mentioned: one is, Babylon of Aſſyria ſtanding on the riuer Euphrates, where was the confuſion of Languages, and where the Iewes were in captiuity: which Babylon is in Scripture reproached for Idolatry and other iniquities. The ſecond Babylon is in Egypt, ſtanding on the riuer Nilus, and it is now called Cayr; of that mention is made, 1. *Pet.* 5. 13. (as ſome thinke) though indeed it is as likely and more commonly thought, that there is meant Babylon of Aſſyria. The third Babylon is myſticall, whereof Babylon of Aſſyria was a type and figure; and that is Rome, which is without queſtion heere to be vnderſtood. And the whore of Babylon, as by all circumſtances may be gathered, is the ſtate or regiment of a people that are the inhabitants of Rome, and appertaine thereto. This may be prooued by the interpretation of the holy Ghoſt: for in the laſt verſe of the 17 chapter, the woman, that is, the whore of Babylon, is ſaid to bee a *city*

which

which raigneth ouer the kings of the earth: now in the daies when S. *Iohn* penned this booke of Reuelation, there was no city in the world that ruled ouer the Kings of the earth but Rome; it then being the seate where the Emperour put in execution his Imperiall authority. Againe in the seuenth verse shee is said *to sit on a beast hauing seuen heads, and tenne hornes*, which seuen heads be *seuen hils*, verse 9. whereon the woman sitteth, and also they bee *seuen Kings*. Therefore by the whore of Babylon is meant a City standing on seuen hils. Now it is well knowne not only to learned men in the Church of God, but euen to the heathen themselues, that Rome alone is the City built on seuen distinct hils, called *Celius*, *Auentinus*, *Exquilinus*, *Tarpeius* or *Capitolinus*, *Viminalis*, *Palatinus*, *Quirinalis*. Papists to helpe themselues, doe alleadge, that old Rome stood on seuen hils, but now is remooued further to the plaine of *Campus Martius*. I answer, that howsoeuer the greatest part of the City in regard of habitation be not now on seuen hils, yet in regard of regiment and practice of religion it is: for euen to this day vpon these hils, are seated certaine Churches and Monasteries and other like places where the Papall Authority is put in execution: and thus

Rome

Rome being put for a ſtate and regiment, euen at this day, it ſtands vpon ſeuen hils. And though it be come to paſſe that the harlot in regard of her latter dayes hath changed her ſeate, yet in reſpect of her younger times, in which ſhe was bred and borne, ſhe ſate vpon the ſeauen hils. Others, becauſe they feare the wounding of their owne heads labour to frame theſe words to another meaning, and ſay, that by the whore, is meant the company of all wicked men in the world whereſoeuer, the diuell being the head thereof. But this expoſition is flat againſt the text: for in the ſecond verſe of the 18. chapter, ſhe is oppoſed to the Kings of the earth with whom ſhe is ſaid to commit fornication: and in the laſt verſe ſhee is called a City ſtanding on ſeuen hils, and raigning ouer the Kings of the earth (as I haue ſaid) and therefore muſt needs be a ſtate of men in ſome particular place. And the Papiſts themſelues perceiuing that this ſhift will not ſerue their turne, make two Romes, heatheniſh Rome, and that whereof the Pope is head: now (ſay they) the whore ſpoken of, is heatheniſh Rome, which was ruled by cruell tyrants, as *Nero*, *Domitian*, and the reſt: and that Rome whereof now the Pope is head, is not here meant. Behold a vaine and

fooliſh

fooliſh diſtinction: for Eccleſiaſticall Rome in reſpect of ſtate, princely dominion, and cruelty in perſecuting the Saints of God, is all one with the heathenish Empire: the Sea of the Biſhop being turned into the Emperours court, as all hiſtories doe manifeſt. But let the diſtinction bee as they ſuppoſe, yet by their leaues, heere by the whore muſt bee vnderſtood not onely heatheniſh Rome, but euen the Papall or Eccleſiaſticall Rome, for verſe 3. of this chapter the holy Ghoſt ſaith plainely, that ſhe *hath made all nations drunke with the wine of the wrath of her fornication*; yet it is added *that ſhee hath committed fornication with the Kings of the earth*, whereby is ſignified that ſhee hath indeauoured to intangle all the nations of the earth in her ſpirituall idolatry, and to bring the Kings of the earth to her Religion. Which thing cannot bee vnderſtood of the heatheniſh Rome, for that left all the Kings of the earth to their owne religion and idolatrie: neither did they labour to bring forraine Kings to worſhip their gods. Againe, chapter 18. verſe 16. it is ſaid, *that the ten hornes, which bee tenne Kings, ſhall hate the whore, and make her deſolate and naked*, which muſt not bee vnderſtood of heatheniſh Rome, but of Popiſh Rome: for whereas in former time s

all

all the Kings of the earth did ſubmit themſelues to the whore, now they haue begun to withdraw themſelues, and make her deſolate; as the Kings of *Bohemia*, *Denmarke*, *Germany*, *England*, *Scotland*, and other parts: therefore this diſtinction is alſo friuolous. They further alleadge that the whore of *Babylon* is drunke with the blood of the Saints and Martyrs, *Chap.* 17. *verſ.* 6. ſhed not in Rome, but in *Ieruſalem*, where the *Lord was crucified*: and the two Prophets being ſlaine *lye there in the ſtreets*, *Reuelat.* 11. 18. But this place, is not meant of *Ieruſalem*, as *Ierome* hath fully taught, but it may well bee vnderſtood of Rome: Chriſt was crucified there, either becauſe the authority, whereby hee was crucified was from the Romane Empire, or elſe becauſe Chriſt in his members was and is there daily crucified, though locally in his owne perſon he was crucified at *Ieruſalem*. And thus, notwithſtanding all which hath beene ſaid, we muſt heere by the whore vnderſtand the ſtate and Empire of Rome, not ſo much vnder the heathen Emperours, as vnder the head thereof the Pope: which expoſition, beſides the authority of the Text, hath the fauour and defence of ancient and learned men. *Bernard* ſaith, *They are the Miniſters of Chriſt*,

Epiſt. 17. Euſto & Paulæ ad Marcellam.

Serm. in C[illegible].33.

but

but they ſerue Antichriſt. Againe, *The* beaſt *ſpoken of in the Apocalyps to which a mouth is giuen to ſpeake blaſphemies, and to make warre with the Saints of God, is now gotten into Peters* chaire, *as a lyon prepared to his prey.* It will be ſaid, that *Bernard* ſpeakes theſe latter words of one, that came to the Popedome by intruſion or vſurpation. It is true indeed: but wherefore was he an vſurper? He rendreth a reaſon thereof in the ſame place: becauſe the Antipope called *Innocentius* was choſen by the Kings of *Almaine, France, England, Stotland, Spaine, Ieruſalem*, with conſent of the whole Cleargy and people in theſe nations, and the other was not. And thus *Bernard* hath giuen his verdict, that not only this vſurper, but all the Popes for this many yeeres are the beaſt in the Apocalyps: becauſe now they are onely choſen by the colledge of Cardinalls. To this agreeth the decree of Pope *Nicholas* the ſecond, Ann. 1059. that the Pope ſhall afterward be created by the ſuffrages of the Cardinall Biſhops of Rome, with the conſent of the reſt of the cleargy and people, and the Emperour himſelfe: and all Popes *are excommunicate and accurſed as Antichriſts*, that enter otherwiſe, as all now doe. *Ioachimus Abbas* ſaith, *Antichriſt was long ſince borne in Rome,* and

Epiſt. 1. 24.

C in nemine diſt. 25.

Referente Iuello. 2. Theſſ. 2.

and shall be yet advanced higher in the Apostolike Sea. *Petrarch* saith, *Once Rome, now Babylon.* And *Irenæus* booke 5. chap. last, said before all these, *that Antichrist should bee Lateinus*, a Romane.

Againe, this Commandement must not so much bee vnderstood of a bodily departure in respect of cohabitation and presence, as of a spirituall separation in respect of faith and religion. And the meaning of the holy Ghost is, that men must depart from the Romish Church in regard of Iudgement and doctrine, in regard of their faith and the worship of God.

Thus then we see that the words containe a Commandement from God, inioyning his Church and people to make a separation from Babylon. Whence I obserue, *That all those who will bee saued, must depart and separate themselues from the faith and religion of this present Church of Rome.* And wheras they are charged with schisme that separate on this manner; the truth is, they are not schismatikes that doe so, because they haue the Commandement of God for their warrant: and that party is the schismatike in whom the cause of this separation lyeth: and that is in the Church of Rome, namely the cup of abomination in the whores hand, which

is,

is, their hereticall and ſchiſmaticall religion.

Now touching the duty of ſeparation, I meane to ſpeake at large, not ſtanding ſo much to prooue the ſame, becauſe it is euident by the text, as to ſhew the manner and meaſure of making this ſeparation: and therein I will handle two things. Firſt, how farreforth wee may ioyne with them in the matter of religion: Secondly, how farforth and wherein wee muſt diſſent and depart from them. And for this cauſe I meane to make choice of certaine points of religion, and to ſpeake of them in as good order as I can, ſhewing in each of them our conſent and difference: and the rather, becauſe ſome harpe much vpon this ſtring, that a Vnion may be made of our two religions, and that wee differ not in ſubſtance, but in points of circumſtance.

The firſt point wherewith I meane to begin ſhall be the point of Free-will; though it be not the principall.

1. Our conſent.

FRee-will both by them and vs, is taken for a mixt power in the mind and will of man: whereby diſcerning what is good and

what is euill, he doth accordingly chooſe or refuſe the ſame.

I. Concluſ. Man muſt be conſidered in a fourefold eſtate, as he was created, as he was corrupted, as he is renewed, as he ſhalbe glorified. In the firſt eſtate, we aſcribe to mans will liberty of nature in which hee could will or nill either good or euill: in the third, liberty of grace, in the laſt liberty of glory. All the doubt is of the ſecond eſtate: and yet therein alſo we agree, as the concluſions following will declare.

II. Concluſ. The matters whereabout free-will is occupied, are principally the actions of men, which be of three ſorts, naturall, humane, ſpirituall. Naturall actions are ſuch as are common to men with beaſts, as to eate, drinke, ſleepe, heare, ſee, ſmell, taſt, and to mooue from place to place: in all which we ioyne with the Papiſts, and hold that man hath free-will, and euen ſince the fall of *Adam* by a naturall power of the minde doth freely performe any of theſe actions or the like.

III. Concluſ. Humane actions are ſuch as are common to all men good and bad, as to ſpeake and vſe reaſon, the practice of all mechanticall and liberall arts, and the outward performance of ciuill and Eccleſiaſti-

call

call duties, as to come to the Church, to ſpeake, and preach the word, to reach out the hand to receiue the Sacrament, and to lend the eare to liſten outwardly to that which is taught. And hither we may referre the outward actions of ciuill vertues; as namely, Iuſtice, temperance, gentlenes, liberality. And in theſe alſo we ioyne with the Church of Rome, and ſay (as experience teacheth) that men haue a naturall freedome of will, to put them or not to put them in execution. *Paul* ſaith, *Rom.* 2.14. *The Gentiles that haue not the law, doe the things of the law by* nature, that is, by naturall ſtrength: and he ſaith of himſelfe, that before his conuerſion touching the righteouſneſſe of the law, *hee was vnblameable. Phil.* 3.6. And for this externall obedience, naturall men receiue reward in temporall things, *Matth.* 6.5. *Ezec.* 29.19. And yet here ſome caueats muſt be remembred. I. That in humane actions, mans will is weake and feeble, and his vnderſtanding dimme and darke; and thereupon he often failes in them. And in all ſuch actions with *Auguſtine* I vnderſtand the will of man to be onely wounded or halfe dead. II. That the will of man is vnder the will of God, and therefore to bee ordered by it: as *Ieremy* ſaith, *Chap.* 10. *v.* 23. *O Lord I*

know that the way of man is not in himselfe, neither is it in man to walke or direct his steppes.

IV. Conclus. The third kind of actions are spirituall more neerely concerning the heart and conscience, and these be twofold: they either concerne the Kingdome of darkenesse, or else the Kingdome of God. Those that concerne the Kingdome of darkenesse are sinnes properly: and in these we likewise ioyne with the Papists, and teach, that in sinnes or euill actions, man hath freedome of will. Some peraduenture will say, that we sinne necessarily, because hee that sinneth cannot but sinne: and that free-will and necessity cannot stand together. Indeed the necessity of compulsion or coaction, and free-will cannot agree: but there is another kind of necessity which may stand with freedome of will: for some things may be done necessarily and also freely. A man that is in close prison, must needs there abide, and cannot possibly get forth and walke where he will: yet can he mooue himselfe freely, and walke within the prison: so likewise, though mans will be chained naturally by the bonds of sinne, and therefore cannot but sinne, and thereupon sinneth necessarily, yet doth it also sinne freely.

V. Conclus.

V. Concluſ. The ſecond kind of ſpirituall actions or things, concerne the Kingdome of God: as repentance, faith, the conuerſion of a ſinner, new obedience, and ſuch like: in which we likwiſe in part ioyne with the Church of Rome and ſay, that in the firſt conuerſion of a ſinner, mans free-will concurres with Gods grace, as a fellow or co-worker in ſome ſort. For in the conuerſion of a ſinner three things are required: the word, Gods ſpirit, and mans will: for mans will is not paſſiue in all and euery reſpect, but hath an action in the firſt conuerſion and change of the ſoule. When any man is conuerted, the worke of God is not done by compulſion, but he is conuerted willingly: and at the very time when he is conuerted, by Gods grace he wills his conuerſion. To this end ſaid Auguſtine, *He which made thee without thee, will not ſaue thee without thee.* Againe, *that is certaine, that our will is required in this, that we may do any good thing well: but we haue it not from our owne power but God workes to will in vs.* For looke at what time God giues grace, at the ſame time he [d] giueth a will to deſire and will the ſame grace: as for example, when God workes faith, at the ſame time hee workes alſo vpon the will cauſing it to deſire faith, and

Serm. 15. de verb. Apoſt. de grat. & l. arbitr. 1.

[d] Poſſe velle, & actu velle recipere.

willingly to receiue the gift of beleeuing. God makes of the vnwilling will, a willing will: becauſe no man can receiue grace vtterly againſt his will, conſidering will conſtrained is no will. But here wee muſt remember; that howſoeuer in reſpect of time the working of grace by Gods ſpirit, and the willing of it in man goe together: yet in regard of order, grace is firſt wrought, and mans will muſt firſt of all be acted and mooued by grace, and then it alſo acteth, willeth, and mooueth it ſelfe. And this is the laſt point of conſent between vs and the Romane Church touching Free-will; neither may we proceed further with them.

II. *The difference or diſſent.*

The point of difference ſtandeth in the cauſe of the freedome of mans will in ſpirituall matters, which concerne the kingdome of God. The Papiſts ſay, mans will concurreth and worketh with Gods grace in the firſt conuerſion of a ſinner *by it ſelfe*, and by it owne naturall power, and is onely helped by the holy Ghoſt. We ſay, that mans will worketh with grace in the firſt conuerſion, yet not of it ſelfe, but by grace. Or thus

They

They ſay will hath a naturall co-operation: wee deny it, and ſay it hath co-operation onely by grace, being in it ſelfe not actiue but paſſiue; willing well onely as it is mooued by grace, whereby it muſt firſt be acted and mooued, before it can act or will. And that wee may the better conceiue the difference, I will vſe this compariſon; The Church of Rome ſets forth the eſtate of a ſinner by the condition of a priſoner, and ſo doe wee: marke then the difference. It ſuppoſeth the ſaid priſoner to lye bound hand and foote with chaines and fetters, and withall to be ſicke and weake, yet not wholly dead, but liuing in part: it ſuppoſeth alſo that beeing in this caſe, hee ſtirreth not himſelfe for any helpe, and yet hath ability and power to ſtirre. Heereupon if the keeper come and take away his bolts and fetters, and hold him by the hand, and helpe him vp, hee can and will of himſelfe ſtand and walke, and goe out of priſon: euen ſo (ſay they) is a ſinner bound hand and foote, with the chaine of his ſinnes: and yet he is not dead but ſicke, like to the wounded man in the way betweene Iericho and Ieruſalem. And therefore doth hee not will and affect that which is good: but if the holy Ghoſt come and doe but vnty his bands, and reach

him his hand of grace, then can hee ſtand of himſelfe and wil his owne ſaluation, or any thing elſe that is good. We in like manner grant, that a priſoner fitly reſembleth a naturall man, but yet ſuch a priſoner muſt he bee, as is not onely ſicke and weake, but euen ſtark dead: which cannot ſtirre though the keeper vntye his bolts and chaines, nor heare though hee ſound a trumpet in his eare: and if the ſaid keeper would haue him to mooue and ſtirre, hee muſt giue him not onely his hand to helpe him, but euen ſoule and life alſo: and ſuch a one is euery man by nature; not onely chained and fettered in his ſinnes, but ſtarke dead therein: as one that lyeth rotting in the graue, not hauing any ability or power to mooue or ſtirre: and therefore hee cannot ſo much as deſire or doe any thing that is truly good of himſelfe, but God muſt firſt come and put a new ſoule into him, euen the ſpirit of grace to quicken and reuiue him: and then being thus reuiued, the will beginneth to will good things at the very ſame time, when God by his ſpirit firſt infuſeth grace. And this is the true difference betweene vs and the Church of Rome in this point of free-will.

III. Our

III. Our reaſons.

Now for the confirmation of the doctrine we hold, namely, that a man willeth not his owne conuerſion of himſelfe by nature either in whole or in part, but by grace wholly and alone: theſe reaſons may be vſed. The firſt is taken from the nature and meaſure of mans corruption, which may bee diſtinguiſhed into two parts. The firſt is the want of that originall righteouſneſſe, which was in man by creation: the ſecond is, a proneneſſe and inclination to that which is euill, and to nothing that is truely good. This appeareth Gen.8.21. *The frame of mans heart* (ſaith the Lord) *is euill euen from his childhood*: that is, the diſpoſition of the vnderſtanding, will, affections, with all that the heart of man deuiſeth, frameth, or imagineth, is wholly euill. And *Paul* ſaith, Rom.8.5. *The wiſedome of the fleſh is* enmity *againſt God*. Which words are very ſignificant: for the word [φρόνημα] tranſlated *wiſedome*, ſignifieth that the beſt thoughts, the beſt deſires, affections, and indeauours that bee in any naturall man, euen thoſe that come moſt neare to true holineſſe, are not onely contrary to God, but enmity it ſelfe. And hence I gather, that the very heart

heart it ſelfe, that is, the will and mind, from whence theſe deſires and thoughts do come, are alſo ennaity vnto God. For ſuch as the action is, ſuch is the faculty whence it proceedeth: ſuch as the fruit is, ſuch is the tree, ſuch as the branches are, ſuch are the rootes. By both theſe places it is euident, that in man there is not onely a want, abſence, or depriuation of originall righteouſneſſe, but a proneneſſe alſo by nature vnto that which is euill: which proneneſſe includes in it an inclination not to ſome few, but to all and euery ſinne: the very ſinne againſt the holy Ghoſt not excepted. Hence therefore I reaſon thus:

If euery man by nature doth both want originall iuſtice, and be alſo prone vnto all euill, then wanteth hee naturall free-will to will that which is truely good.

But euery man by nature wants originall iuſtice, and is alſo prone vnto all euill.

Ergo: *Euery man naturally wants free-will, to will that which is good.*

Reaſon II. 1 Cor. 2. 14. *The naturall man* perceiueth *not the things of the ſpirit of God, for they are fooliſhnes vnto him, neither can he know them, becauſe they are ſpiritually diſcerned.* In theſe words S. *Paul* ſets downe theſe points: I. that a naturall man doth not ſo much as

thinke

thinke of the things reuealed in the Goſpel. II. that a man bearing, and in mind conceiuing them, cannot giue conſent vnto them, and by naturall iudgement approoue of them: but contrariwiſe thinketh them to be fooliſhneſſe. III. that no man can giue aſſent to the things of God, vnleſſe he be enlightned by the ſpirit of God. And hence I reaſon thus:

If a man by nature doth know and perceiue the things of God, and when hee ſhall know them, cannot by nature giue aſſent vnto them: then hath he no power to will them.

But the firſt is euidently true. Ergo.

For firſt the mind muſt approue and giue aſſent, before the wil can chooſe or wil: & whē the mind hath not power to conceiue or giue aſſent, there the will hath no power to will.

Reaſon III. Thirdly, the holy Ghoſt auoucheth, *Eph.* 2. *Coloſſ.* 2. 13. that all men by nature are *dead in ſinne and treſpaſſes*: not as the Papiſts ſay, weake, ſicke, or haife dead. Hence I gather, that man wanteth naturall power not to wil ſimply, but freely & frankly to will that which is truely good. A dead man in his graue cannot ſtirre the leaſt finger becauſe he wants the very power of life ſenſe, and motion: no more can hee that is dead in ſinne, will the leaſt good: nay, if he could

could either will or doe any good, he could not be dead in ſinne. And as a dead man in the graue, cannot riſe but by the power of God: no more can hee that is dead in ſinne riſe, but by the power of Gods grace alone without any power of his owne.

Reaſon IV. Fourthly, in the conuerſion and ſaluation of a ſinner, the Scripture aſcribeth all to God, and nothing to mans free-wil, Ioh.3.3. *Except a man be borne againe, he cannot ſee the Kingdome of God*, Epheſ.2.10. *Wee are his workemanſhip* created *in Chriſt Ieſus to good works*. And chap.4. ver.24. *the new man is created to the image of God*. Now to be borne againe, is a worke of no leſſe importance then our firſt creation: and therefore wholly to bee aſcribed to God as our creation is. Indeed *Paul*, *Phil.2.ve.12.13.* biddeth the Philippians *work out their ſaluation with feare and trembling*: not meaning to aſcribe vnto them a power of doing good by themſelues. And therefore in the next verſe he addeth, *It is God that worketh both the will and the deed*: directly excluding all naturall free-will in things ſpirituall: and yet withall hee acknowledgeth, that mans will hath a worke in doing that which is good, not by nature, but by grace. Becauſe when God giues man power to will good things, then

then he can will them: and when he giueth him a power to doe good, then hee can doe good, and he doth it. For though there be not in mans conuerſion a naturall co-operation of his will with Gods ſpirit, yet is there a ſupernaturall co-operation, by grace, enabling man when hee is to bee conuerted, to will his conuerſion: according to which S. *Paul* ſaith, 1 *Cor.*15. 10. *I haue laboured in the faith*, but leſt any man ſhould imagine, that this was done by any naturall power: therefore he addeth, *yet not I*, that is, not by any thing in me, *but Gods grace in me*, inabling my will to doe the good I doe.

Reaſon V. The iudgement of the ancient Church. [a] *Auguſt. The will of the regenerate is kindled onely by the holy Ghoſt: that they may therfore be able becauſe they wil thus: and they will thus becauſe God* works in them to will And,[b] *We haue* loſt our free-will, *to loue God, by the greatneſſe of our ſin.* Serm. 2. on the words of the Apoſtle. *Man when he was created, receiued great ſtrength in his free-will: but by ſinning* he loſt it. [c] Fulgentius, *God giues grace freely to the vnworthy wherby the wicked man being iuſtified is enlightned,* with the gift of good wil, *and with a* faculty of doing good: *that by mercy preuenting him he may* begin to will well, *and by mercy comming*

[a] Auguſt. de corrept. & grat. c. 12.

[b] Epiſt. 105.

[c] Fulg. lib.

ming after, he may do the good he will. Bernard saith, [d] *It is wholly* the grace of God, *that we are created, healed, saued.* Councell. Arausic. 2. cap. 6. *To beleeue and to will is* giuen *from aboue by* infusion, *and inspiration of the holy Ghost.* More testimonies and reasons might be alleadged to prooue this conclusion, but these shall suffice: now let vs see what reasons are alleadged to the contrary.

[d] Bernard l. de li. arb.

III. Obiections of Papists.

Obiect. 1. First, they alleadge, that man by nature may doe that which is good: and therefore will that which is good: for none can doe that which hee neither willeth nor thinketh to doe, but first we must will and then doe. Now (say they) men can doe good by nature, as giue almes, speake the truth, doe iustice, and practise other duties of ciuill vertue: and therefore will that which is good. *I answer*, that a naturall man may doe good workes for the substance of the outward worke: but not in regard of the goodnesse of the manner: these are two diuers things. A man without supernaturall grace may giue almes, do iustice, speake the truth, &c. which bee good things considered in themselues

themſelues as GOD hath commanded them; but hee cannot doe them well. To thinke good things and to doe good things are naturall workes: but to thinke good things in a good manner, and to doe them well, ſo as God may accept the action done, are works of grace. And therefore the good thing done by a naturall man is a ſinne, in reſpect of the doer: becauſe it failes both for his right beginning, which is a pure heart, good conſcience, and faith vnfained; as alſo for his end which is the glory of God.

Obiect. II. God hath commanded all men to beleeue and repent: therefore they haue naturall free-will, by vertue whereof (being helped by the Spirit of God) they can beleeue and repent. *Anſw.* This reaſon is not good: for by ſuch commandements God ſhewes not what men are able to doe: but what they ſhould doe, and what they cannot doe. Againe, the reaſon is not well framed, it ought rather to be thus: becauſe God giues men commandement to repent and beleeue, therefore they haue power to repent and beleeue, either by nature or by grace, and then wee hold with them. For when God in the Goſpell commandeth men to repent and to beleeue, at the

the ſame time by his grace he inableth them both to will or deſire to beleeue and repent, as alſo actually to repent and beleeue.

Obiect. III. If man haue no free-will to ſinne or not to ſinne, then no man is to be puniſhed for his ſinnes: becauſe hee ſinneth by a neceſſity not to be auoided. *Anſ.* The reaſon is not good: for though man cannot but ſinne, yet is the fault in himſelfe, and therefore he is to bee puniſhed; as a bankrupt is not therefore freede from his debts, becauſe he is not able to pay them: but the bils againſt him ſtand in force, becauſe the debt comes through his owne default.

The ſecond point: of Originall ſinne.

THe next point to be handled, is concerning *Originall ſinne* after baptiſme, that is, how farre forth it remaineth after baptiſme. A point to bee well conſidered, becauſe heereupon depend many points of Popery.

I. One

I. *Our conſent.*

I. Concluſ. They ſay naturall corruption after baptiſme is aboliſhed, and ſo ſay wee: but let vs ſee how farre it is aboliſhed. In Originall ſinne are three things: I. the puniſhment, which is the firſt and ſecond death. II. Guiltineſſe, which is the binding vp of the creature vnto puniſhment. III. the fault or the offending of God, vnder which I comprehend our guiltineſſe in *Adams* firſt offence, as alſo the corruption of the heart: which is a naturall inclination and proneneſſe to any thing that is euill, or againſt the Law of God. For the firſt wee ſay, that after baptiſme in the regenerate, the puniſhment of Originall ſinne is taken away; *There is no condemnation* (ſaith the Apoſtle) *to them that be in Chriſt Ieſus*, Rom. 8. 1. For the ſecond, that is, guiltineſſe, we further condeſcend and ſay: that is alſo taken away in them that are borne anew: for conſidering there is no condemnation to them, there is nothing to binde them to puniſhment. Yet this caueat muſt bee remembred, namely, that the guiltineſſe is remooued from the perſon regenerate, not from the ſinne in the perſon: but of this more afterward

terward. Thirdly, the guilt of *Adams* firſt offence is pardoned. And touching the corruption of the heart, I auouch two things. I. That, the very power or ſtrength whereby it raigneth in man, is taken away in the regenerate. II. That this corruption is aboliſhed (as alſo the fault of euery actuall ſinne paſt) ſo farre forth as it is the fault and ſinne of the man in whom it is. Indeed it remaines till death, and it is ſinne conſidered in it ſelfe, ſo long as it remaines, but it is not imputed vnto the perſon: and in that reſpect is as though it were not; it being pardoned.

II. *The diſſent or difference.*

Thus farre wee conſent with the Church of Rome: now the difference betweene vs ſtands not in the aboliſhment, but in the manner, and the meaſure of the aboliſhment of this ſinne.

Papiſts teach, that Originall ſinne is ſo farre forth taken away after baptiſme, that it ceaſeth to bee a ſinne properly: and is nothing elſe but a want, defect, and weakeneſſe, making the heart fit and ready to conceiue ſinne:

ſinne: much like tinder; which though it be not fire of it ſelfe, yet it is very apt and fit to conceiue fire. And they of the Church of Rome denie it to be ſinne properly, that they might vphold ſome groſſe opinions of theirs, namely, That a man in this life may fullfill the law of God: and doe good workes voide of ſinne: that he may ſtand righteous at the barre of Gods iudgement by them. But we teach otherwiſe, that though Originall ſinne be taken away in the regenerate, and that in ſundry reſpects: yet doth it remaine in them after baptiſme, not onely as a want and weakeneſſe, but as a ſin, and that properly: as may by theſe reaſons be prooued.

Reaſon I. Rom. 7.17. *Paul* ſaith directly: *It is no more I that doe it, but ſin that dwelleth in me:* that is, Originall ſinne. The Papiſts anſwer againe, that it is ſo called *improperly:* becauſe it commeth of ſinne, and alſo is an occaſion of ſinne to be done. But by the circumſtances of the text, it is ſinne properly: for in the words following, Saint *Paul* ſaith, that this ſinne dwelling in him, made him to do the euill which he hated. And verſ. 24. he cryeth out, *O wretched man that I am, who ſhall deliuer mee from this body of death?* whence I reaſon thus:

That which once was ſinne properly, and ſtill remaining in man maketh him to ſinne, and intangleth him in the puniſhment of ſinne, and makes him miſerable: that is ſinne properly.

But Originall ſinne doth all theſe. Ergo.

Reaſon II. Infants baptized and regenerate, dye the bodily death before they come to the yeares of diſcretion: therefore Originall ſinne in them is ſinne properly: or elſe they ſhould not dye, hauing no cauſe of death in them: *for death is the wages of ſinne,* as the Apoſtle ſaith, Rom.6.23. and Rom.5.12. *Death entred into the world by ſinne.* As for actuall ſinne they haue none, if they dye preſently after they are borne before they come to any vſe either of reaſon, or affection.

Reaſon III. That which luſteth againſt the Spirit, and by luſting tempteth, and in tempting intiſeth and draweth the heart to ſinne, is for nature ſinne it ſelfe; but concupiſcence in the regenerate luſteth againſt the ſpirit, *Galath.*5.17. and tempteth as I haue ſaid. *Iames* 1.14. *God tempteh no man, but euery man is tempted when he is drawne away by his owne concupiſcence, and is intiſed: then when luſt conceiueth, it bringeth forth ſin.* And therefore it is ſinne properly: ſuch as

the

the fruit is, ſuch is the tree. Auguſt. *Concupiſcence againſt which the ſpirit luſteth,* is ſinne, *becauſe in it there is diſobedience againſt the rule of the mind: and it is the puniſhment of ſin, becauſe it befalles man for the merits of his diſobedience: and it is the cauſe of ſinne.* Auguſt. contra Iul. l. 5. cap. 3.

Reaſon IV. The iudgement of the ancient Church. Auguſt. epiſt. 29. *Charity in ſome is more, in ſome leſſe, in ſome none: the higheſt degree of all which cannot be increaſed, is in none, as long as man liues vpon earth. And as long as it may be increaſed.* That which is leſſe then it ſhould bee, is in fault: *by which fault it is, that there is no iuſt man vpon earth that doth good and ſinneth not: by which fault none liuing ſhall be iuſtified in the ſight of God. For which fault, if wee ſay we haue no ſinne, there is no truth in vs: for which alſo though we profit neuer ſo much, it is neceſſary for vs to ſay, Forgiue vs our debts, though all our words, deeds, and thoughts be already forgiuen in baptiſme.* Indeed *Auguſtine* in ſundry places ſeemes to deny concupiſcence to be ſinne after baptiſme: but his meaning is, that concupiſcence in the regenerate is not the ſinne of the perſon in whom it is. For thus he expounds himſelfe. [a] *This is not to haue ſinne, not to bee guiltie of ſinne.* And, [b] *The law of ſinne in baptiſme is remitted and*

[a] Ad Valer. lib. 1. cap. 24.
[b] Lib. 2. contrra Iul.

not ended. And, [c] *Let not ſinne raigne; hee ſaith not, let not ſinne be, but let it not raigne. For as long as thou liueſt, of neceſſity ſinne will be in thy members: at the leaſt, looke it raigne not in thee, &c.*

[c] Tract. 42. in Ioh.

Obiections of Papiſts.

The arguments which the Church of Rome alleadgeth to the contrary are theſe: *Obiections I.* In baptiſme men receiue perfect and abſolute pardon of ſinne; and ſinne being pardoned is taken quite away: and therefore Originall ſinne after baptiſme ceaſeth to be ſinne. *Anſ.* Sinne is aboliſhed two wayes: Firſt, in regard of [a] imputation to the perſon: Secondly, in regard of [b] exiſting and being. For this cauſe, God vouchſafeth to man two bleſſings in Baptiſme, Remiſſion of ſinne, and Mortification of the ſame. Remiſſion or pardon aboliſheth ſinne wholly in reſpect of any imputation thereof vnto man, but not ſimply in regard of the being thereof. Mortification thereof goeth further, and aboliſheth in all the powers of body and ſoule, the very concupiſcence or corruption it ſelfe, in reſpect of the being thereof. And becauſe mortification is not accompliſhed till death, therefore originall

[a] Quoad imputationem.

[b] Quoad exiſtentiam.

originall corruption remaineth till death, though not imputed.

Obiection. II. Euery ſinne is voluntary: but Originall ſinne in no man after baptiſme is voluntary: and therefore no ſinne. *Anſwer.* The propoſition is a politicke rule pertaining to the courts of men, and muſt be vnderſtood of ſuch actions as are done of one man to another: and it doth not belong to the court of conſcience, which God holdeth and keepeth in mens hearts, in which euery want of conformity to the law is made a ſinne. Secondly I anſwere, that Originall ſinne was voluntary in our firſt parent *Adam:* for he ſinned, and brought this miſery vpon vs willingly; though in vs it bee otherwiſe vpon iuſt cauſe. Actuall ſinne was firſt in him, and then originall corruption, but in vs originall corruption is firſt, and then actuall ſinne.

Obiection. III. Where the forme of any thing is taken away, there the thing it ſelfe ceaſeth alſo: but after baptiſme in the regenerate, the forme of Originall ſinne, that is, *the guilt*, is quite remooued: and therefore ſinne ceaſeth to bee ſinne. *Anſwer.* The guilt, or obligation to puniſhment, is not the forme of originall corruption, but (as we ſay in ſchooles) an accident or neceſſa-

ric companion thereof. The true forme of Originall ſinne, is a defect and depriuation of that which the Law requireth at our hands in our mind, will, affections, and in all the powers both of ſoule and body. But they vrge this reaſon further, ſaying, where the guilt and puniſhment is taken away, there is no fault remaining: but after baptiſme the guilt and puniſhment is remooued: and therefore, though originall corruption remaine, it is not as a fault to make vs guilty before God, but onely as a weakeneſſe. *Anſ.* Guilt is remooued and not remooued. It is remooued from the perſon regenerate, which ſtands not guilty for any ſinne originall or actuall: but guilt is not remooued from the ſinne it ſelfe; or, as ſome anſwer, there bee two kinds of guilt, actuall, and potentiall. The actuall guilt is, whereby ſinne maketh man ſtand guilty before God: and that is remooued in the regenerate. But the potentiall guilt, which is an aptneſſe in ſinne, to make a man ſtand guilty if he ſinne, that is not remooued: and therefore ſtill ſinne remaineth ſinne. To this or like effect ſaith Auguſtine [b]. *Wee ſay that the guilt of cõcupiſcence, not whereby* it is guilty (*for that is not a perſon*) *but that whereby it made man guilty from the beginning, is pardoned,*

[b] Contra Iul l.6.c.6

ned, and that the thing it ſelfe is euill, *ſo as the regenerate deſire to be healed of this plague.*

Obiect. III. Laſtly, for our diſgrace they alleadge that we in our doctrine teach, that Originall ſinne after baptiſme is onely clipped or pared, like the haire of a mans head, whoſe rootes ſtill remaine in the fleſh, growing and increaſing after they are cut, as before. *Anſw.* Our doctrine is abuſed: for in the paring of any thing, as in cutting of the haire, or in lopping a tree, the roote remaines vntouched, and thereupon multiplyeth as before. But in the mortification of originall ſinne after baptiſme, we hold no ſuch paring: but teach, that in the very firſt inſtant of the conuerſion of a ſinner, ſinne receiueth his deadly wound in the roote, neuer afterward to be recouered.

The third point: Certainety of ſaluation.

I. Our Conſent.

Concluſ. I. Wee hold and beleeue that a man in this life, may be certaine of ſaluation: and the ſame thing doth the Church of

of Rome teach and hold.

II. Concluſ. We hold and beleeue that a man is to put a certaine affiance in Gods mercy in Chriſt for the ſaluation of his ſoule: and the ſame thing by common conſent holdeth the aforeſaid Church: this point maketh not the difference betweene vs.

III. Concluſ. Wee hold that with aſſurance of ſaluation in our hearts is ioyned doubting: and there is no man ſo aſſured of his ſaluation, but he at ſome time doubteth thereof, eſpecially in the time of temptation; and in this the Papiſts agree with vs, and we with them.

IV. Concluſ. They goe further and ſay, that a man may be certaine of the ſaluation of men, or of the Church by Catholike faith: and ſo ſay we.

V. Concluſ. Yea they hold, that a man by faith may be aſſured of his owne ſaluation through extraordinary reuelation, as *Abraham* and others were, and ſo doe we.

VI. They teach that we are to be certaine of our ſaluation by ſpeciall faith in regard of God that promiſeth; though in regard of our ſelues and our indiſpoſition wee cannot: and in the former point they conſent with vs.

° Bell. l. 3. pa. 1. 119. cl.

II. The

II. *The diſſent or difference.*

The very maine point of difference lyes in the manner of aſſurance.

I. Concluſ. We hold that a man may be certaine of his ſaluation in his owne conſcience euen in this life, and that by an ordinary and ſpeciall faith. They hold that a man is certaine of his ſaluation onely by hope: both of vs hold a certainty, we by faith, they by hope.

II. Concluſ. Further, wee hold and auouch that our certainety by true faith is vnfallible: they ſay, their certainety is onely probable.

III. Concluſ. And further though both of vs ſay, that we haue confidence in Gods mercy in Chriſt for our ſaluation, yet we doe it with ſome difference. For our confidence commeth from certaine and ordinary faith: theirs from hope, miniſtring (as they ſay) but a coniecturall certainety.

Thus much of the difference: now let vs ſee the reaſons too and fro.

III. Obiec-

III. Obiections of Papiſts.

Obiect. 1. Where there is no word, there is no faith: for theſe two are relations: but there is no Word of God ſaying, *Cornelius* beleeue thou, *Peter* beleeue thou, and thou ſhalt bee ſaued. And therefore there is no ſuch ordinary faith to beleeue a mans owne particular ſaluation. *Anſw.* The propoſition is falſe, vnleſſe it be ſupplied with a clauſe on this manner, *where there is no word of promiſe, nor any thing that doth counteruaile a particular promiſe, there is no faith.* But (ſay they) there is no ſuch particular word. It is true God doth not ſpeake to men particularly, Beleeue thou, and thou ſhalt bee ſaued. But yet doth hee that which is anſwerable hereunto, in that hee giueth a generall promiſe, with a commandement to apply the ſame: and hath ordained the holy Miniſtery of the Word to apply the ſame to the perſons of the hearers in his owne name: and that is as much as if the Lord himſelfe ſhould ſpeake to men particularly. To ſpeake more plainely: in the Scripture the promiſes of ſaluation bee indefinitely propounded: it

ſaith

ſaith not any where, if *Iohn* will beleeue, he ſhall bee ſaued, or if *Peter* will beleeue, he ſhall bee ſaued, but whoſoeuer beleeueth ſhall be ſaued. Now then comes the Miniſter of the Word, who ſtanding in the roome of God, and in the ſtead of Chriſt himſelfe, takes the indefinite promiſes of the Goſpel, and layes them to the hearts of euery particular man: and this in effect is as much as if Chriſt himſelfe ſhould ſay, *Cornelius* beleeue thou, and thou ſhalt bee ſaued: *Peter* beleeue thou, and thou ſhalt bee ſaued. It is anſwered, that this applying of the Goſpell is vpon condition of mens faith and repentance, and that men are deceiued touching their owne faith and repentance: and therefore faile in applying the Word vnto themſelues. *Anſw.* Indeed this manner of applying is falſe in all hypocrits, heretickes, and vnrepentant perſons: for they apply vpon carnall preſumption, and not by faith. Neuertheleſſe it is true in all the elect hauing the ſpirit of grace, and prayer: for when God in the miniſtery of the Word being his owne ordinance, ſaith, *Seeke yee my face*: the heart of Gods children truely anſwereth, *O Lord I will ſeeke thy face. Pſal.* 17. 8. And when God ſhall ſay, *Thou art my people*, they ſhall ſay againe: *The Lord is my God*, Zach. 13.6.

13.5. And it is a truth of God that he which beleeueth knoweth that he beleeueth: and he that repenteth knoweth truely that he repenteth: vnleſſe it be in the beginning of our conuerſion, and in the time of diſtreſſe and temptation. Otherwiſe what thankefulneſſe can there be for grace receiued.

Obiect. 11. It is no article of the Creed, that a man muſt beleeue his owne ſaluation: and therefore no man is bound thereto. *Anſw.* By this argument it appeares plainely, that the very pillars of the Church of Rome doe not vnderſtand the Creede: for in that which is commonly called the Apoſtles Creede, euery article implieth in it this particular faith. As in the firſt article, *I beleene in God*, are three things contained: the firſt, to beleeue that there is a God, the ſecond to beleeue the ſame God is my God: the third, to put my confidence in him for my ſaluation: and ſo much containe the other articles, which are concerning God. When *Thomas* ſaid, *Ioh.* 20.20. *My God*, Chriſt anſwered, *Thou haſt beleeued Thomas.* Where we ſee that to beleeue in God, is to beleeue God to be our God. And *Pſal.* 78.v. 22. to beleeue in God, and to put truſt in him are all one, *They beleened not in God, and*

truſted

truſted not in his helpe. And the articles concerning *Remiſſion of ſinnes*, and *Life euerlaſting*, doe include, and we in them acknowledge our ſpeciall faith concernig our owne ſaulation. For to beleeue this or that, is to beleeue there is ſuch a thing, and that the ſame thing belongs to mee: as when *Dauid* ſaid, I ſhould haue fainted *except I had beleeued to ſee the goodneſſe of the Lord in the land of the liuing, Pſal.* 27.13. It is anſwered, that in thoſe articles wee onely profeſſe our ſelues to beleeue remiſſion of ſinnes, and life euerlaſting, to bee vouchſafed to the people and Church of God. *Anſw.* This indeed is the expoſition of many, but it ſtands not with common reaſon. For if that be all the faith that is there confeſſed, the diuell hath as good a faith as wee. He knoweth and beleeueth that there is a God: and that this God imparteth remiſſion of ſinnes, and life euerlaſting to his Church. And to the end that wee being Gods children, may in faith goe beyond all the diuells in hell, wee muſt further beleeue, that remiſſion of ſinnes, and life euerlaſting belongs vnto vs: and vnleſſe we doe particularly apply the ſaid articles vnto our ſelues, wee ſhall little or nothing differ from the diuell, in making confeſſion of faith.

Obiect.

Obiect. III. Wee are taught to pray for the pardon of our ſinnes day by day, *Matth.* 6.12. and all this were needleſſe, if we could be aſſured of pardon in this life. *Anſw.* The fourth petition muſt bee vnderſtood not ſo much of our old debts or ſins, as of our preſent and new ſinnes: for as we goe on from day to day, ſo wee adde ſinne to ſinne: and for the pardon of them we muſt humble our ſelues and pray. I anſwer againe, that we pray for the pardon of our ſinnes; not becauſe we haue no aſſurance thereof, but becauſe our aſſurance is weake and ſmall: we grow on from grace to grace in Chriſt, as children doe to mans eſtate by little and little. The heart of euery beleeuer is like a veſſell with a narrow necke, which being caſt into the Sea, is not filled at the firſt; but by reaſon of the ſtraight paſſage, receiueth water drop by drop. God giueth vnto vs in Chriſt euen a ſea of mercy; but the ſame on our parts is apprehended and receiued onely by little and little, as faith groweth from age to age: and this is the cauſe why men hauing aſſurance pray for more.

Our

Our reaſons to the contrarie.

Reaſon I. The firſt reaſon may bee taken from the nature of faith, on this manner. True faith is both an vnfallible aſſurance and a particular aſſurance of the remiſſion of ſinnes and of life euerlaſting. And therefore by this faith, a man may be certainely and particularly aſſured of the remiſſion of ſinnes, and life euerlaſting. That this reaſon may be of force, two things muſt be prooued: firſt, that true faith is a certaine aſſurance of Gods mercy to that party in whom it is Secondly, that faith is a particular aſſurance thereof. For the firſt, that faith is a certaine aſſurance, Chriſt ſaith to *Peter*. Mat. 14. 31. *O thou of little faith, wherfore diddeſt thou doubt?* where he maketh an oppoſition betweene faith and doubting: thereby giuing vs directly to vnderſtand, that, To be certaine and to giue aſſurance, is of the nature of faith, *Rom.* 4. 20. 22. *Paul* ſaith of *Abraham*, that he did *not doubt of the promiſe of God through vnbeliefe: but was ſtrengthned in faith, and gaue glory to God, being fully aſſured*

that

that he which had promiſed was able to doe it: whence I obſerue firſt, that doubting is made a fruit of vnbeleefe: and therefore vnfallible certainety and aſſurance, being contrary to doubting, muſt needes proceed from true faith: conſidering that contrary effects come of contrary cauſes: and contrary cauſes produce contrary effects. Secondly, I note, that the ſtrength of *Abrahams* faith did ſtand *in fulneſſe of aſſurance*: for the text ſaith, hee was ſtrengthned in the faith, being fully aſſured: and againe, *Heb.* 11.1. true ſauing faith is ſaid to bee the ground and ſubſtance of things hoped for: and the euidence or demonſtration of things that are not ſeene: but faith can bee no ground or euidence of things, vnleſſe it bee for nature, certainety it ſelfe: and thus the firſt point is manifeſt. The ſecond, that ſauing faith is a particular aſſurance, is prooued by this, that the property of faith is to apprehend and apply the promiſe, and the thing promiſed, Chriſt with his benefits, *Iob.* 1.12. *As many*, ſaith S. *Iohn*, *as receiued him, to them he gaue power to be the ſonnes of God, namely to them that beleeue in his name.* In theſe words; to beleeue in Chriſt, and to receiue Chriſt, are put for one and the ſame thing. Now to receiue Chriſt, is to apprehend and apply

ply him with all his benefits vnto our ſelues, as he is offered in the promiſes of the Goſpell. For in the ſixt chapter following, firſt of all he ſets forth himſelfe not onely as a Redeemer generally, but alſo as the bread of life and the water of life: ſecondly he ſets forth his beſt hearers as eaters of his body, and drinkers of his blood: and thirdly he intends to prooue this concluſion, that to eate his body and to drinke his blood, and to beleeue in him, are all one. Now then if Chriſt be as foode, and if to eate and drinke the body and blood of Chriſt, bee to beleeue in him, then muſt there be a proportion betweene eating and beleeuing. Looke then as there can be no eating without taking or receiuing of meat, ſo no beleeuing in Chriſt without a ſpirituall receiuing and apprehending of him. And as the body hath his hand, mouth, and ſtomacke whereby it taketh, receiueth, and digeſteth meate for the nouriſhment of euery part: ſo likewiſe in the ſoule there is a faith, which is both hand, mouth, and ſtomacke to apprehend, receiue, and apply Chriſt and all his merits for the nouriſhment of the ſoule. And *Paul* ſaith yet more plainly, *that through faith we receiue the promiſe of the ſpirit.* Gal. 3. 14.

Now as the property of apprehending and applying of Christ belongeth to faith, so it agreeth not to hope, loue, confidence, or any other gift or grace of God. But first by faith we must apprehend Christ, and apply him to our selues, before we can haue any hope or confidence in him. And this applying seemes not to be done by any affection of the will, but by a supernaturall act of the minde, which is to acknowledge, set downe and beleeue that remission of sinnes, and life euerlasting by the merit of Christ, belong to vs particularly. To this which I haue said agreeth Augustine tract. 25. on Ioh. *Why prepares thou teeth and belly? beleeue, and thou hast eaten.* And tract. 50. *How shall I reach my hand vnto heauen, that I may hold him sitting there? Send vp thy faith, and thou layest hold on him.* And Bernard saith, homil. in Cant. 76. *Where he is thou canst not come now—: yet goe to follow him and seeke him—; beleeue and thou hast found him: for* to beleeue is to finde. Chrysost. on Mark. homil. 10. *Let vs beleeue, and we see Iesus present before vs.* Ambr. on Luke lib. 6. cap. 8. *By faith Christ is touched, by faith Christ is seene.* Tertul. de resurrect. carnis. *He must be chewed by vnderstanding, and bee digested by faith.*

Reason

Reaſon II. Whatſoeuer the holy Ghoſt teſtifieth vnto vs, that we may, yea that we muſt certainely by faith beleeue: but the holy Ghoſt doth particularly teſtifie vnto vs our adoption, the remiſſion of our ſinnes, and the ſaluation of our ſoules; and therefore we may and muſt particularly and certainely by faith beleeue the ſame. The firſt part of this reaſon is true, and cannot bee denied of any. The ſecond part is prooued thus: Saint *Paul* ſaith, *Rom.* 8 15. *Wee haue not receiued the ſpirit of bondage to feare: but the ſpirit of adoption, wherby we cry. Abba father:* adding further, that the *ſame ſpirit beareth witnes with our ſpirits, that we are the children of God.* Where the Apoſtle maketh two witneſſes of our adoption: the Spirit of God, and our ſpirits, that is, the conſcience ſanctified by the holy Ghoſt. The Papiſts to elude this reaſon, alleadge that the Spirit of God doth indeed witneſſe of our adoption; by ſome comfortable feeling of Gods loue and fauour, being ſuch as are weake and oftentimes deceitfull. But by their leaues, the teſtimonie of the ſpirit is more then a bare ſenſe or feeling of Gods grace: for it is called the *pledge* and *earneſt* of Gods Spirit in our hearts. 2. Corinth. 1. 22. and therefore it it fit to take away all occaſion

caſion of doubting of our ſaluation: as in a bargaine, the earneſt is giuen betweene the parties, to put all out of queſtion. *Bernard* ſaith, that the teſtimonie of the ſpirit is a moſt ſure teſtimonie. *Epiſt* 107.

Reaſon III. That which wee muſt pray for by Gods commandement, that wee muſt beleeue: but euery man is to pray for the pardon of his owne ſinnes, and for life euerlaſting: of this there is no queſtion: therefore hee is bound to beleeue the ſame. The propoſition is moſt of all doubtfull: but it is prooued thus. In euery petition there muſt be two things: a deſire of the things we aske, and a particular faith whereby wee beleeue, that the thing wee aske ſhall be giuen vnto
Mark. 11. 24. vs. So Chriſt ſaith, *Whatſoeuer yee deſire when you pray, beleeue that you ſhall haue it, and it ſhall be giuen vnto you.* And Saint *Iohn* further noteth out this particular faith, calling it our
1 Ioh. 5. 14. *aſſurance, that God will giue vnto vs whatſoeuer we aske according to his will.* And hence it is, that in euery petition there muſt bee two grounds: a commaundement to warrant vs in making a petition, and a promiſe to aſſure vs of the accompliſhment thereof. And vpon both theſe, followes neceſſarily an application of the things wee aske to our ſelues.

Reaſon

Reaſon IIII. Whatſoeuer God commandeth in the Goſpell, that a man muſt and can performe: but God in the Goſpell commandeth vs to beleeue the pardon of our owne ſinnes, and life euerlaſting: and therefore wee muſt beleeue thus much, and may bee aſſured thereof. This propoſition is plaine by the diſtinction of the commandements of the law, and of the Goſpell. The commandements of the Law ſhew vs what we muſt doe, but miniſterno power to performe the thing to bee done: but the doctrine and commandements of the Goſpell doe otherwiſe: and therefore they are called *ſpirit and life*: God with the commaundement giuing grace that the thing preſcribed may bee done. Now this is a commandement of the Goſpell, to beleeue remiſſion of ſinnes: for it was the ſubſtance of Chriſts miniſterie, *repent and beleeue the Goſpell.* And that is not generally to beleeue that Chriſt is a Sauiour, and that the promiſes made in him are true (for ſo the diuels beleeue with trembling:) but it is particularly to beleeue that Chriſt is my Sauiour, and that the promiſes of Saluation in Chriſt belong in ſpeciall to mee, as Saint *Iohn* ſaith, *This is his commandement that wee beleeue in the* Ioh. 6. 36.

name of Iesus Christ: now to beleeue in Christ is to put confidence in him: which none can doe, vnlesse he be first assured of his loue and fauour. And therefore in as much, as we are enioyned to put our confidence in Christ, we are also enioyned to beleeue our reconciliation with him, which stands in the remission of our sinnes, and our acceptation to life euerlasting.

Reason V. Whereas the Papists teach, that a man may bee assured of his saluation by hope: euen hence it followes, that he may be vnfallibly assured thereof. For the property of true and liuely hope *is neuer to make a man ashamed.* Rom. 5. 5. And true hope followeth faith and euer presupposeth certainty of faith; neither can any man truely hope for his saluation vnlesse by faith he be certainely assured thereof in some measure.

The popish Doctors take exception to these reasons on this manner. First they say, it cannot be prooued that a man is as certaine of his saluation by faith, as he is of the articles of the Creede. *I answer.* First, they proue thus much that we ought to be as certain of the one as of the other. For look, what commandement we haue to beleeue the articles of our faith: the like we haue inioyning

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vs to beleeue the pardon of our owne ſins, as I haue prooued. Secondly, theſe arguments prooue it to bee the nature or eſſentiall property of faith, as certainely to aſſure man of his ſaluation, as it doth aſſure him of the articles which he beleeueth. And howſoeuer men commonly doe not beleeue their ſaluation as vnfallible, as they doe their articles of faith: yet ſome ſpeciall men doe: hauing Gods Word applyed by the ſpirit as a ſure ground of their faith, whereby they beleeue their owne ſaluation, as they haue it for a ground of the articles of their faith. Thus certainly was *Abraham* aſſured of his own ſaluation: as alſo the Prophets and Apoſtles, and the martyrs of God in all ages: wherupon without doubting they haue bin content to lay downe their liues for the name of Chriſt: in whom they were aſſured to receiue eternall happineſſe. And there is no queſtion, but there be many now, that by long and often experience of Gods mercy, and by the inward certificate of the Holy Ghoſt, haue attained to full aſſurance of their ſaluation.

II. Exception. Howſoeuer a man may be aſſured of his preſent eſtate, yet no man is certaine of his perſeuerance vnto the end. *Anſ.* It is otherwiſe: for in the ſixt petition,

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leade vs not into temptation, we pray that God would not suffer vs to bee wholly ouercome of the diuell in any temptation: and to this petitiō we haue a promise answerable. 1 Cor. 10. *That God with the temptation will giue an issue*: and therefore howsoeuer the diuell may buffet, molest, and wound the seruants of God, yet he shall neuer be able to ouercome them. Againe, he that is once a member of Christ, can neuer be wholly cut off. And if any by sinne were wholly seuered from Christ for a time, in his recouery he is to be baptized the second time: for baptisme is the Sacrament of initiation or ingrafting in to Christ. By this reason we should as often be baptized as wee fall into any sinne, which is absurd. Againe, S. *Iohn* saith, 1 Ioh. 2. 19. *They went out from vs, but they were not of vs: for if they had bin of vs, they would haue continued with vs.* Where he taketh it for granted, that such as be once in Christ shall neuer wholly be seuered or fall from him. Though our communion with Christ may bee lessened, yet the vnion and the bond of coniunction can neuer be dissolued

III. Exception. They say, we are indeed to beleeue our saluation on Gods part: but we must needs doubt in regard of our selues: because the promises of remission of sinnes

are

are giuen vpon condition of mans faith and repentance. Now we cannot (ſay they) be aſſured that we haue true faith and repentance, becauſe we may lie in ſecret ſinnes: and ſo want that indeed, which we ſuppoſe our ſelues to haue. *Anſw.* I ſay againe, he that doth truely repent and beleeue, doth by Gods grace know that he doth repent and beleeue: for elſe *Paul* would neuer haue ſaid, *Proone your ſelues whether ye be in the faith or not*: and the ſame Apoſtle ſaith, 2 Cor. 12. *Wee haue not receiued the ſpirit of the world, but the ſpirit which is of God, that we might* know the things which are giuen of God: which things are not onely life euerlaſting, but iuſtification, ſanctification, and ſuch like. And as for ſecret ſinnes they cannot make our repentance void: for he that truly repents of his knowne ſinnes, repents alſo of ſuch as be vnknowne, and receiueth the pardon of them all. God requireth not an expreſſe or ſpeciall repentance of vnknowne ſinnes: but accepts it as ſufficient, if we repent of them generally: as *Dauid* ſaith, Pſal 19. *Who knowes the errors of this life? forgiue me my ſecret ſinnes.* And whereas they adde, that faith and repentance muſt be ſufficient: I anſwer, that the ſufficiency of our faith and repentance, ſtands in the truth and not in the meaſure or perfection thereof;

and

and the truth of both where they are, is certenly discerned.

Reason VI. The iudgement of the ancient Church. c Auguſt. *Of an euill ſeruant thou are made a good childe, therefore* preſume *not of thine owne doing, but of the grace of Chriſt: it is not arroganey* but faith: *to acknowledge what thou haſt receiued, is not pride but deuotion.* And d *Let no man aske another man, but returne to his own heart: if he find charity there* hee hath ſecuritie *for his paſſage from life to death.* Hilar. on Math. 5. *The kingdome of heauen which our Lord profeſſed to be in himſelfe, his will is that it muſt be hoped for* without any doubtfulneſſe of vncertaine will at all. *Otherwiſe there is no iuſtification by faith, if faith it ſelfe be made doubtfull.* Bernard in his epiſt. 167 *Who is the iuſt man but he that being loued of God loues him again: which comes not to paſſe but by the* ſpirit reuealing by Faith *the eternall* purpoſe of God *of his* Saluation *to come. Which reuelation is nothing elſe but the infuſion of ſpirituall grace: by which, when the deeds of the fleſh are mortified, the man is prepared to the kingdome of heauen ---. Together receiuing in one ſpirit that whereby he* may preſume *that he is loued and alſo loues againe* ———.

c de verbis Dei. Serm. 28

d Tract. 5 in Epiſt. Ioh.

To conclude, the Papiſts haue no great cauſe to diſſent from vs in this point. For

they

they teach and profeſſe, that they doe by a ſpeciall faith beleeue their owne ſaluation certainely and vnfallibly in reſpect of God, that promiſeth. Now the thing which hindreth them is their owne indiſpoſition and vnworthineſſe (as they ſay) which keeps them from being certaine otherwiſe then in a likely hope. But this hinderance is eaſily remooued, if men will iudge indifferently. For firſt of all, in regard of our ſelues and our diſpoſition we cannot be certaine at all, but muſt deſpaire of ſaluation euen to the very death. We cannot be ſufficiently diſpoſed ſo long as we liue in this world, but muſt alwaies ſay with Iacob. *I am leſſe then all thy mercies.* Geneſis 32. and with Dauid, *Enter not into iudgement with thy ſeruant, O Lord, for none liuing ſhall be iuſtified in thy ſight:* and with the Centurion, *Lord I am not worthy, that thou ſhouldeſt come vnder my roofe*, Mat. 8. Secondly, God in making promiſe of ſaluation reſpects not mens worthineſſe. For hee choſe vs to life euerlaſting when we were not: he redeemed vs from death being enemies: and intitles vs to the promiſe of ſaluation, *if we acknowledge our ſelues to be ſinners*, Mat. 9. *If wee labour and trauaile vnder the burden of them*, Math. 11. *If we hunger and thirſt after grace*, Ioh. 7. 37. And theſe things we may certainely

certainly and ſenſibly perceiue in our ſelues: and when we find them in vs, though our vnworthineſſe be exceeding great it ſhould not hinder our aſſurance. For God makes manifeſt his power in our weakeneſſe, 2. *Cor.* 12. and he will not breake the bruiſed reede, nor quench the ſmoaking flaxe, *Iſa* 42. Thirdly, if a man loue God for his mercies ſake, and haue a true hope of ſaluation by Chriſt, he is in Chriſt, and hath fellowſhip with him: and he that is in Chriſt, hath all his vnworthineſſe and wants laid on Chriſt, and they are couered and pardoned in his death: and in reſpect of our ſelues thus conſidered, *as we are in Chriſt*, we haue no cauſe to wauer, but to be certaine of our ſaluation, and that in regard of our ſelues.

The fourth point: touching the iuſtification of a ſinner.

THat we may ſee how far we are to agree with them, and where to differ: firſt I will ſet down the doctrine on both parts: and ſecondly, the maine differences wherin we are to ſtand againſt them euen to death.

Our doctrine touching the iuſtification of

of a ſinner, I propound in foure rules.

Rule I. That, iuſtification is an action of God, whereby he abſolueth a ſinner, and accepteth him to life euerlaſting for the righteouſneſſe and merit of Chriſt.

Rule I I. That, iuſtification ſtands in two things; Firſt, in the remiſſion of ſinnes by the merit of Chriſt his death: Secondly, in the imputation of Chriſt his righteouſneſſe; which is another action of God, whereby he accounteth and eſteemeth that righteouſneſſe which is in Chriſt, as the righteouſneſſe of that ſinner which beleeueth in him. By Chriſt his righteouſnes we are to vnderſtand two things: Firſt, his ſufferings, ſpecially in his death and paſſion; Secondly, his obedience in fulfilling the law: both which goe together: for Chriſt in ſuffering obeyed, and obeying ſuffered. And the very ſhedding of his blood, to which our ſaluation is aſcribed, muſt not onely be conſidered, as it is paſſiue, that is, a ſuffering, but alſo as it is actiue, that is, an obedience, in which he ſhewed his exceeding loue both to his father and vs, and thus fulfilled the law for vs. This point if ſome had well thought on, they would not haue placed all iuſtification in remiſſion of ſinnes as they doe.

Rule I I I. That, iuſtification is from Gods

Gods meere mercy and grace, procured onely by the merit of Christ.

Rule IV. That, man is iustified by faith alone: becauſe faith is that *alone* inſtrument created in the heart by the holy Ghoſt, wherby a ſinner layeth hold of Chriſt his righteouſnes, and applyeth the ſame vnto himſelfe. There is neither hope, nor loue, nor any other grace of God within man that can doe this, but faith alone.

The doctrine of the Romane Church touching the iuſtification of a ſinner is on this manner.

I. They hold that before iuſtification there goes a preparation thereunto: which is an action wrought partly by the holy Ghoſt, and partly by the power of naturall free-will, whereby a man diſpoſeth himſelfe to his owne future iuſtification.

In the preparation they conſider the ground of iuſtification, and things proceeding from it. The ground is faith, which they define to bee a generall knowledge, whereby we vnderſtand and beleeue, that the doctrine of the Word of God is true. Things proceeding from this faith, are theſe; a ſight of our ſinnes, a feare of hell, hope of ſaluation, loue of God, repentance, and ſuch like: all which when men haue attained, they

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are then fully diſpoſed (as they ſay) to their iuſtification.

This preparation being made, then comes iuſtification it ſelfe: which is an action of God, whereby he maketh a man righteous. It hath two parts: the firſt, and the ſecond. The firſt is, when a ſinner of an euill man is made a good man. And to effect this, two things are required: firſt, the pardon of ſinne, which is one part of the firſt iuſtification: ſecondly, the infuſion of inward righteouſneſſe whereby the heart is purged and ſanctified, and this habit of righteouſneſſe ſtands ſpecially in hope and charitie.

After the firſt iuſtification, followeth the ſecond; which is, when a man of a good or iuſt man is made better and more iuſt: and this ſay they, may proceed from workes of grace; becauſe he which is righteous by the firſt iuſtification, can bring forth good workes: by the merit whereof, he is able to make himſelfe more iuſt and righteous: and yet they grant that the firſt iuſtification commeth onely of Gods mercy by the merit of Chriſt.

1. *Our conſent and difference.*

Now let vs come to the points of diffe-

rence betweene vs and them touching iuſtification.

The firſt maine difference is in the matter thereof, which ſhall bee ſeene by the anſwer both of Proteſtant and Papiſt to this one queſtion. *What is the very thing that canſeth a man to ſtand righteous before God, and to be accepted to life euerlaſting?* we anſwer, Nothing but the righteouſneſſe of Chriſt, which conſiſteth partly in his ſufferings, and partly in his actiue obedience in fulfilling the rigour of the law. And heere let vs conſider, how neere the Papiſts come to this anſwer, and wherein they diſſent.

Conſent I. They grant, that in iuſtification ſinne is pardoned by the merits of Chriſt, and that none can bee iuſtified without remiſſion of ſinnes: and that is well.

II. They grant, that the righteouſneſſe whereby a man is made righteous before God, commeth from Chriſt, and from Chriſt alone.

III. The moſt learned among them ſay, that Chriſt his ſatisfaction, and the merit of his death is imputed to euery ſinner that doth beleeue, for [o] his ſatisfaction before God: and hitherto we agree.

[o] Bellar. de Iuſtit. lib. 2. c. 7.

The very point of difference is this, we hold that the ſatisfaction made by Chriſt in

in his death, and obedience to the law, is imputed to vs, and becomes our righteouſneſſe. They ſay, it is our ſatisfaction, and not our righteouſneſſe, whereby we ſtand righteous before God: becauſe it is inherent in the perſon of Chriſt as in a ſubiect. Now the anſwer of the Papiſt to the former queſtion is on this manner; The thing (ſaith hee) that maketh vs righteous before God, and cauſeth vs to be accepted to life euerlaſting, is remiſſion of ſinnes, and the habite of inward righteouſneſſe, or charity with the fruits thereof. Wee condeſcend and grant that the habite of righteouſneſſe, which we call ſanctification, is an excellent gift of God, and hath his reward of God: and is the matter of our iuſtification before men; becauſe it ſerueth to declare vs to bee reconciled to God, and to be iuſtified: yet we deny it to be the thing, which maketh vs of ſinners to become righteous, or iuſt before God.

And this is the firſt point of our diſagreement in the matter of iuſtification: which muſt be marked; becauſe if there were no more points of difference betweene vs, this one alone were ſufficient to keepe vs from vniting of our Religions: for heereby the Church of Rome doth raſe the very foundation.

Now let vs ſee by what reaſons we iuſtifie our doctrine; and ſecondly anſwer the contrary obiections.

Our reaſons.

Reaſon I. That very thing which muſt bee our righteouſneſſe before God, muſt ſatisfie the iuſtice of the law, which ſaith, *Doe theſe things, and thou ſhalt liue.* Now there is nothing can ſatisfie the iuſtice of the Law, but the righteouſnes or obedience of Chriſt for vs. If any alleadge ciuill iuſtice, it is nothing: for Chriſt ſaith, *Except your righteouſneſſe exceed the righteouſneſſe of the Scribes and Phariſees, you cannot enter into the kingdome of heauen* What, ſhall we ſay that works doe make vs iuſt? that cannot bee: for all mens workes are defectiue in reſpect of the iuſtice of the law. Shall we ſay our ſanctification, whereby we are renewed to the image of God in righteouſneſſe and true holineſſe? that alſo is imperfect and cannot ſatisfie Gods iuſtice required in the law: as *Eſay* hath ſaid of himſelfe and the people, *All our righteouſneſſe is as a menſtruous cloath.* To haue a cleare conſcience before God, is a principall part of inward righteouſneſſe: and of it *Paul* in his owne perſon ſaith thus,

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I am privy to nothing by my ſelfe, yet am I not iuſtified thereby, 2 *Cor*.4. 4. Therefore nothing can procure vnto vs an abſolution and acceptance to life euerlaſting, but Chriſts imputed righteouſneſſe. And this will appeare, if wee doe conſider, how we muſt come one day before Gods iudgement ſeate, there to be iudged in the rigour of iuſtice: for then we muſt bring ſomething that may counteruaile the iuſtice of God: not hauing onely acceptation in mercy, but alſo approbation in iuſtice: God beeing not onely mercifull, but alſo a iuſt iudge.

III. Reaſon. 2 *Cor*.5 21. *He which knew no ſinne was made ſinne for vs, that wee might bee made the righteouſneſſe of God which is in him*. Whence I reaſon thus. As Chriſt was made ſinne for vs, ſo are wee made the righteouſneſſe of God in him; but Chriſt was made ſinne, or, a ſinner by imputation of our ſins, he being in himſelfe moſt holy: therefore a ſinner is made righteous before God, in that Chriſts righteouſneſſe is imputed and applyed vnto him. Now if any ſhall ſay, that man is iuſtified by righteouſneſſe infuſed: then by like reaſon, I ſay, Chriſt was made ſinne for vs by infuſion of ſinne, which to ſay is blaſphemy. And the expoſition of this

place by S. *Hierome* is not to be despised: *Christ* (saith hee) *being offered for our sinnes, tooke the name of sinne that we might bee made the righteousnesse of God in him,* Not ours nor in vs. If this righteousnesse of God be neither ours nor in vs, then it can be no inherent righteousnesse, but must needs be righteousnesse imputed. And Chrysost. on this place saith, *It is called Gods righteousnesse, because it is not of workes, and because it must be* without all staine *or want:* and that cannot be inherent righteousnesse. *Anselme* saith, *he is made sinne as we are made iustice: not ours, but Gods: not in vs but in him: as he is made sin, not his owne, but ours, not in himselfe, but in vs.*

Reason. III. Rom. 5. 19. *As by one mans disobedience many were made sinners: so by the obedience of one shall many be made righteous:* marke, heere is a comparison betweene the first and second *Adam:* And hence I reason thus: As by the disobedience of the first *Adam* men were made sinners: so by the obedience of the second *Adam*, are we made righteous. Now we are not onely made sinners by propagation of naturall corruption, but by imputation. For *Adams* first sinne was the eating of the forbidden fruit: which very act is no personall offence, but is imputed to all his posterity, *in whom wee haue*

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all ſinned. The [c] Fathers call this very ſinne *Adams* hand writing, making vs debters vnto God. And therefore in like manner the obedience of Chriſt is made the righteouſneſſe of euery beleeuer, not by infuſion, but by imputation.

[c] Iren. lib. 5. cap. 17. Chryſoſt. homil. ad Neaph.

IV. Reaſon. A ſatisfaction made for the want of that iuſtice or obedience which the law requires at our hands, is accepted of God as the iuſtice it ſelfe. But Chriſts obedience is a ſatisfaction made for the want of that iuſtice or obedience which the law requires, as the Papiſts themſelues auouch. Therefore this ſatisfaction is our iuſtice. And me thinkes, the Papiſts vpon this conſideration haue little cauſe to diſſent from vs. For if they make Chriſts obedience their ſatisfaction, why ſhould they not fully cloſe hands with vs, and make it their iuſtice alſo.

V. Reaſon. The conſent of the ancient Church. *Bernard* ſaith. Epiſt. 190. *The* iuſtice of another *is aſſigned vnto man, who wanted his owne, man was indebted and man made paiment. The* ſatisfaction of one is imputed *to all. And why may not iuſtice be from an other as well as guiltineſſe is from another?* And in Cant. ſerm. 25. *It ſufficeth me, for all righteouſneſſe to haue him alone mercifull to me, againſt*

whom I haue ſinned. And, *Not to ſinne is Gods iuſtice,* mans iuſtice *is the* mercifulneſſe of God. And ſerm. 61. *Shall I ſing mine owne righteouſneſſe, Lord I will remember thy righteouſneſſe alone: for* it is mine alſo: *in that euen thou art made vnto mee righteouſneſſe of God. What, ſhall I feare leſt that one be not ſufficient for vs both? it is a ſhort cloake that cannot couer two: it will couer both thee and me largely, being both a large and eternall iuſtice.* Auguſt. on Pſal. 22. *Hee prayeth for our faults, and hath made our faults his faults, that he might make* his iuſtice our iuſtice.

Obiections of Papiſts.

Obiections of the Papiſts prooving inherent righteouſneſſe to be the matter of our iuſtice before God are theſe. *1. Obiection.* It is abſurd that one man ſhould bee made righteous by the righteouſneſſe of another: for it is as much as if one man were made wiſe by the wiſedome of another. *Anſ.* It is true, that no man can be made righteous by the perſonall righteouſneſſe of another, becauſe it pertaines onely to one man. And becauſe the wiſeome that is in one man, is his altogether wholly, it cannot be the wiſdome of another: no more then the health and life

life of one body, can bee the health of another. But it is otherwiſe with the righteouſneſſe of Chriſt: it is his indeed, becauſe it is inherent in him, as in a ſubiect: it is not his alone, but his and ours together by the tenour of the Couenant of grace. Chriſt as he is a Mediatour, is giuen to euery beleeuer as really and truely, as land is giuen from man to man: and with him are giuen all things that concerne ſaluation: they beeing made ours by Gods free-gift: among which, is Chriſt his righteouſneſſe. By it therefore, as being a thing of our owne, we may be iuſtified before God, and accepted to life euerlaſting.

II. Obiect. If a ſinner bee iuſtified by Chriſt his righteouſneſſe, then euery beleeuer ſhall be as righteous as Chriſt: and that can not be. *Anſ.* The propoſition is falſe: for Chriſt his righteouſnes is not applyed to vs according as it is in Chriſt: neither according to the ſame meaſure, nor the ſame manner. For his obedience in fulfilling the Law, is aboue *Adams* righteouſneſſe, yea aboue the righteouſneſſe of all Angels. For they were all but creatures, and their obedience the obedience of creatures: but Chriſt his obedience is the obedience or righteouſnes of God: ſo tearmed, *Rom.*1.17,18. 2 *Cor.*5.21.

not

not onely becauſe God accepted of it, but becauſe it was in that perſon which is very God. When Chriſt obeyed, God obeyed: and when he ſuffered, God ſuffered: not becauſe the Godhead ſuffered or performed any obedience, but becauſe the perſon which according to one nature is God, performed obedience and ſuffered. And by this meanes his righteouſneſſe is of infinite value, price, merit, and efficacy. Hence alſo it commeth to paſſe, that this obedience of Chriſt ſerueth not onely for the iuſtifying of ſome one perſon [e] (as *Adams* did) but of all and euery one of the elect: yea it is ſufficient to iuſtifie many thouſand worlds. Now to come the point, this righteouſnes that is in Chriſt, in this largeneſſe and meaſure: is pertaining to vs in a more narrow skantling: becauſe it is onely receiued by [f] faith ſo farre forth, as it ſerueth to iuſtifie any particular beleeuer. But they vrge the reaſon further, ſaying, If Chriſt his righteouſneſſe be the righteouſnes of euery beleeuer, then euery man ſhould be a Sauiour: which is abſurd. *Anſw.* I anſwer as before, and yet more plainely thus: Chriſt his righteouſneſſe is imputed to the perſon of this, or that man, not as it is the price of redrmption for all mankind, but as it is the price of redemption for one particular

[e] Namely for himſelfe.

[f] As any one ſtarre partakes in the whole light of the Sun with the reſt of the ſtarres, ſo far forth as the ſaid light makes is to ſhine.

ticular man: as for example, Chriſt his righteouſneſſe is imputed to *Peter*, not as it is the price of redemption for all, but as it is the price of redemption for *Peter*. And therefore Chriſt his righteouſnes, is not applyed to any one ſinner in that largeneſſe and meaſure, in which it is in the perſon of Chriſt: but onely ſo far forth as it ſerueth to ſatisfie the law for the ſaid ſinner, and to make his perſon accepted of God as righteous, and no further.

III. Obiect. If we be made righteous by Chriſt his righteouſneſſe truely, then Chriſt is a ſinner truely by our ſinnes: but Chriſt is not indeed a ſinner by our ſinnes. *Anſw.* We may with reuerence to his maieſty in good manner ſay, that Chriſt was a ſinner, and that truly: not by any infuſion of ſinne into his moſt holy perſon, but becauſe our ſinnes were laid vpon him: thus ſaith the holy Ghoſt, he which knew no ſin *was made ſinne for vs*, and he was counted with ſinners, *Iſa.* 53. 13. yet ſo, as euen then in himſelfe he was without blot, yea more holy then all men and angels. On this manner ſaid *Chryſoſtome.* 2. Cor. 3. *God permitted Chriſt to be condemned as a ſinner.* Againe, *He made the iuſt one to be* a ſinner, *that he might make ſinners iuſt.*

IV. Obiect. If a man be made righteous by imputation, then God iudgeth ſinners to be

be righteous: but God iudgeth no ſinner to be righteous, for it is abhomination to the Lord. *Anſw.* When God iuſtifieth a ſinner by Chriſt his righteouſnes, at the ſame time, he ceaſeth in regard of guiltineſſe to be a ſinner: and to whom God imputeth righteouſneſſe, them he ſanctifieth at the very ſame inſtant by his holy Spirit: giuing alſo vnto originall corruption his deadly wound.

V. Obiect. That which *Adam* neuer loſt, was neuer giuen by Chriſt: but he neuer loſt imputed righteouſneſſe: therefore it was neuer giuen vnto him. *Anſw.* The propoſition is not true: for ſauing faith, that was neuer loſt by *Adam*, is giuen to vs in Chriſt: and *Adam* neuer had this priuiledge, that after the firſt grace ſhould follow the [a] ſecond: and thereupon being left to himſelfe, he fell from God: and yet this mercy is vouchſafed to all beleeuers, that after the firſt conuerſion God wil ſtil confirme them with new grace: and by this meanes, they perſeuere vnto the end. And whereas they ſay, that *Adam* had not imputed righteouſneſſe: I anſwer, that he had the ſame for ſubſtance, though not for the manner of applying by imputation.

[a] We haue & poſſe & velle, he had no more but poſſe ſi vellet, & he wanted velle quod poſſet Aug. de correp. & grat. cap. 11.

VI. Obiect. Iuſtification is eternall: but the imputation of Chriſt his righteouſneſſe is not eternall, for it ceaſeth in the end of this life:

life: therefore is not that which iuſtifieth a ſinner. *Anſw.* The imputation of Chriſts righteouſneſſe is euerlaſting: for hee that is eſteemed righteous in this life by Chriſt his righteouſneſſe, is accepted as righteous for euer; and the remiſſion of ſinnes granted in this life, is for euer continued. And though ſanctification bee perfect in the world to come, yet ſhall it not iuſtifie: for we muſt conceiue no otherwiſe after this life, but as a fruit ſpringing from the imputed righteneſſe of Chriſt, without which it could not be. And a good child will not caſt away the firſt garment, becauſe his father giues a ſecond. And what if inward righteouſneſſe be perfect in the end of this life, ſhal we therfore make it the matter of our iuſtification? God forbid. For the righteouſneſſe whereby ſinners are iuſtified, muſt be had in the time of this life, before the pangs of death.

II. *The difference about the manner of iuſtification.*

All, both Papiſts and Proteſtants agree, that a ſinner is iuſtified by faith. This agreement is onely in word, and the difference betweene vs is great indeed. And it may bee redu-

reduced to theſe three heads: Firſt, the Papiſt ſaying that a man is iuſtified by Faith: vnderſtandeth a generall or a Catholike Faith, whereby a man beleeueth the Articles of Religion to be true. But we hold that the faith which iuſtifieth, is a particular faith whereby we apply to our ſelues the promiſes of righteouſneſſe and life euerlaſting by Chriſt. And that our opinion is the truth, I haue prooued before: but I will adde a reaſon or twaine.

I. Reaſon. The faith whereby wee liue, is that faith whereby we are iuſtified: but the faith whereby we liue ſpiritually, is a particular faith whereby we apply Chriſt vnto our ſelues, as *Paul* ſaith, Gal. 2. 20. *I liue*, that is, ſpiritually, *by the Faith of the Sonne of God*: which faith hee ſheweth to bee a particular Faith in Chriſt, in the very words following, *who hath* loued me, *and giuen himſelfe for me*, particularly: and in this manner of beleeuing *Paul* was and is an example to all that are to be ſaued, 1 *Tim.* 1. 16. and *Phil.* 3. 15.

II. Reaſon. That which we are to aske of God in prayer, we muſt beleeue it ſhall be giuen vs, as we aske it: but in prayer we are to aske the pardon of our owne ſinnes, and the merit of Chriſts righteouſneſſe for our ſelues: therefore we muſt beleeue the ſame particularly.

particularly. The propoſition is a rule of Gods Word, requiring that in euery petition we bring a particular faith, whereby we beleeue, that the thing lawfully asked, ſhall bee giuen accordingly, *Mar.* 11.24. The *minor* is alſo euident, neither can it be denyed: for we are taught by Chriſt himſelfe to pray on this manner, *For giue vs our debts:* and to it we ſay, *Amen*, that is, that our petitions ſhall without all doubt bee granted vnto vs, *Aug. ſerm. de Temp.* 182.

And heere note, that the Church of Rome in the doctrine of iuſtification by faith cuts off the principall part and property thereof. For in iuſtifying faith two things are required: firſt knowledge reuealed in the Word touching the meanes of ſaluation: ſecondly, an Applying of things knowne vnto our ſelues, which ſome call affiance. Now the firſt, they acknowledg, but the ſecond, which is the very ſubſtance and principall part thereof, they deny.

III. Reaſon. The iudgement of the ancient Church. [a] *Auguſt. I demand now, doeſt thou beleeue in Chriſt, O ſinner? Thou ſaiſt, I beleeue: What beleeueſt thou? that all thy ſins may freely bee pardoned by him.* Thou haſt that which thou haſt beleeued. Bernard. *The Apoſtle thinketh that a man is iuſtified freely by*

[a] De verbis Dei ſerm.

by faith. If thou beleeue that thy ſinnes cannot be remitted but by him alone againſt whom they were committed: but goe further and beleeue this too, that by him thy ſinnes are forgiuen thee. *This is the teſtimony which the holy Ghoſt giueth in the heart: ſaying, thy ſinnes are forgiuen thee.* [c] Cyprian. *God promiſeth thee immortality, when thou goeſt out of this world, and* doeſt thou doubt? *This is indeed not to know God, and this is for a member of the Church in the houſe of faith not to haue faith: If we beleeue in Chriſt, let vs beleeue his words and promiſes, and we ſhall neuer die, and ſhall come to Chriſt with* ioyfull ſecuritie, *with him to raigne for euer.*

[c] Serm. de Natal.

The II. difference touching faith in the act of iuſtification, is this: the Papiſt ſaith, we are iuſtified by faith, becauſe it diſpoſeth a ſinner to his iuſtification after this manner: By faith (ſaith he) the minde of man is inlightened in the knowledge of the Law and Goſpell: knowledge ſtirres vp a feare of hell, with a conſideration of the promiſe of happineſſe, as alſo the loue and feare of God, and hope of life eternall. Now when the heart is thus prepared, God infuſeth the habite of charitie and other vertues, whereby a ſinner is iuſtified before God. We ſay otherwiſe, that faith iuſtifieth becauſe it is a ſuperna-

ſupernaturall Inſtrument created by God in the heart of man at his conuerſion, whereby he apprehendeth and receiueth Chriſts righteouſneſſe for his iuſtification.

In this their doctrine is a two-fold error: I. that they make faith which iuſtifieth, to goe before iuſtification it ſelfe, both for order of nature, as alſo for time: whereas by the Word of God, at the very inſtant, when any man beleeueth firſt, he is then iuſtified, and ſanctified. For he that beleeueth, eateth and drinketh the body and blood of Chriſt, and is already paſſed from death to life. *Ioh.* 6. 54. The ſecond is, that faith being nothing elſe with them but an illumination of the minde, ſtirreth vp the will: which being mooued and helped, cauſeth in the heart many ſpirituall motions: and thereby diſpoſeth man to his future iuſtification. But this indeed is as much as if wee ſhould ſay, that dead men onely helped, can prepare themſelues to their future reſurrection. For wee are all by nature dead in ſinne, and therefore muſt not onely bee inlightened in mind, but alſo renewed in will, before wee can ſo much as will or deſire that which is good. Now we (as I haue ſaid) teach otherwiſe: that faith iuſtifieth, as it is an inſtrument to apprehend and apply Chriſt

with his obedience; which is the matter of our iuſtificatiō. That this is the truth, I proue it thus. In the Couenant of grace, two things muſt bee conſidered: the ſubſtance thereof, and the condition. The ſubſtance of the couenant is, that *righteouſnes and life euerlaſting, is giuen to Gods Church and people by Chriſt.* The condition is, that we for our parts, are by faith to receiue the foreſaid benefits: and this condition is by grace as well as the ſubſtance. Now then, that we may attaine to ſaluation by Chriſt, he muſt bee giuen vnto vs really, as he is propounded in the tenour of the foreſaid Couenant. And for the giuing of Chriſt, God hath appointed ſpeciall ordinances, as the preaching of the Word, and the adminiſtration of the Sacraments. The Word preached is the power of God to ſaluation to euery one that beleeues: and the end of the Sacraments is, to communicate Chriſt with all his benefits to them that come to bee partakers thereof: as is moſt plainely to bee ſeene in the Supper of the Lord, in which the giuing of bread and wine to the ſeuerall communicants, is a pledge and ſigne of Gods particular giuing of Chriſts body and blood with all his merits, vnto them. And this giuing on Gods part, cannot bee effectuall without receiuing on

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our parts: and therefore faith must needs be an instrument or hand to receiue that which God giueth, that we may finde comfort by his giuing.

The III. difference concerning faith is this: the Papist saith, that a man is iustified by faith; yet not by faith alone, but also by other vertues, as hope, loue, the feare of God,&c. The reasons which are brought to maintaine their opinion, are of no moment.

I. Reason. Luk. 7. 47. *Many sinnes are forgiuen her,* °because *shee loued much.* Whence they gather that the woman here spoken of, was iustified and had the pardon of sinnes by loue. *Answ.* In this text, loue is not made an impulsiue cause to moue God to pardon her sinnes, but onely a signe to shew and manifest that God had already pardoned them. Like to this is the place of *Iohn* who saith, 1. Ioh. 3. 14. *Wee are translated from death to life,* because *wee loue the brethren,* where loue is no cause of the change, but a signe and consequent thereof.

° Particula non causalis sed illativa vel rationalis.

II Reason. Gal. 5. 6. *Neither circumcision, nor vncircumcision auaileth any thing, but faith that worketh by loue.* Hence they gather, that faith doth iustifie together with loue. *Answ.* The propertie of true faith is, to apprehend and receiue something vnto it selfe:

and loue, that goes alwaies with faith, as a fruit and an vnseparable companion thereof, is of another nature. For it doth not receiue in, but as it were, giue out it selfe in all the duties of the first and second table towards God and man: and this thing faith by it selfe cannot doe: and therefore *Paul* saith, that faith worketh by loue. The hand hath a property to reach out it selfe, to lay hold of any thing, and to receiue a gift: but the hand hath no property to cut a peece of wood of it self without saw or knife, or some like instrument: and yet by helpe of them, it can either diuide or cut. Euen so it is the nature of faith, to goe out of it selfe and to receiue Christ into the heart: as for the duties of the first and second table, faith cannot of it selfe bring them foorth; no more then the hand can diuide or cut: yet ioyne loue to faith, and then can it practise duties commanded concerning God and man. And this I take to be the meaning of this text: which speaketh not of iustification by faith, but onely of the practice of common duties, which faith putteth in execution by the helpe of loue.

III. Reason. Faith is neuer alone, therefore it doth not iustifie alone. *Answ.* The reason is naught, and they might as well dispute

diſpute thus. The eye is neuer alone from the head, and therefore it ſeeth not alone: which is abſurd. And though in regard of ſubſtance the eye be neuer alone, yet in regard of ſeeing, it is alone: and ſo, though faith ſubſiſt not without loue and hope and other graces of God, yet in regard of the act of iuſtification it is alone without them all.

IV. Reaſon. If faith alone doe iuſtifie, then we are ſaued by faith alone: but we are not ſaued by faith alone: and therefore not iuſtified by faith alone. *Anſw.* The propoſition is falſe: for more things are requiſite to the maine end, then to the ſubordinate meanes. And the aſſumption is falſe: for we are ſaued by faith alone, if we ſpeake of faith as it is an inſtrument apprehending Chriſt for our ſaluation.

V. Reaſon. We are ſaued by hope, therefore not by faith alone. *Anſw.* We are ſaued by hope, not becauſe it is any cauſe of our ſaluation. *Pauls* meaning is onely this: that we haue not ſaluation as yet in poſſeſſion, but wait patiently for it, in time to come to be poſſeſſed of vs, expecting the time of our full deliuerance: that is all that can iuſtly be gathered hence.

Now the doctrine which we teach on the contrary is, *That a ſinner is iuſtified be-*

fore God by faith: yea, by faith alone. The meaning is, that nothing within man, and nothing that man can doe, either by nature or by grace concurreth to the act of iuſtification before God, as any cauſe thereof, eyther efficient, materiall, formall, or finall, but faith alone. All other gifts and graces, as hope, loue, the feare of God, are neceſſary to ſaluation, as ſignes thereof, and conſequents of faith. Nothing in man concurres as any cauſe to this worke, but by faith alone. And faith it ſelfe is no principall but onely an inſtrumentall cauſe whereby we receiue, apprehend, and apply Chriſt and his righteouſneſſe for our iuſtification.

Reaſon. I. Ioh. 5. 14, 15. *As Moſes lift vp the ſerpent in the wilderneſſe, ſo muſt the ſon of man be lift vp: that whoſoeuer beleeues in him ſhould not periſh but haue eternall life.* In theſe words Chriſt makes a compariſon on this manner: when any one of the Iſraelites were ſtung to death by fiery ſerpents: his cure was not by any phyſicke or ſurgery, but onely by the caſting of his eye vp to the braſen ſerpent, which *Moſes* had erected by Gods Commandement: euen ſo in the cure of our ſoules, when we are ſtung to death by ſinne, there is nothing required within vs for our recouery, but onely that we caſt vp and fixe the

the eye of our faith on Christ and his righteousnesse.

Reason. II. The *exclusiue formes* of speech vsed in Scripture prooue thus much. *We are iustified freely, not of the law, not by the law, without the law, without workes, not of works, not according to workes, not of vs, not by the workes of the law, but by faith*, Gal. 2.16. *All boasting excluded, Onely beleeue. Luk.* 8.50. These distinctions, whereby workes and the Law are excluded in the worke of iustification, doe include thus much: that faith alone doth iustifie.

Reason. III. Very reason may teach thus much: for no gift of man is apt and fit as a spirituall hand to receiue and apply Christ and his righteousnesse vnto a sinner, but faith. Indeed loue, hope, the feare of God, and repentance, haue their seuerall vses in men, but none serue for this end to apprehend Christ and his merits: none of them all haue this receiuing property: and therefore there is nothing in man, that iustifieth as a cause but faith alone.

Reason. IV. The iudgement of the ancient Church. *Ambr.* on Rom. 4. *They are blessed to whom* without any labour or worke done *iniquities are remitted and sinne covered:* no workes or repentance *required of them.*

but onely that they beleeue. And chap. 3. *Neither working any thing, nor requiting the like, are they iustified, but by* faith alone *through the gift of God.* And 1 Cor. 1. *this is appointed of God that whosoeuer beleeueth in Christ, shall be saued without any worke* by faith alone *freely receiuing remission of sinnes.* [c] Auguſt. *There is* one *propitiation for all sinnes, to beleeue in Christ.* Helyc. on Leuit. lib. 1. cap. 2. *Grace which is of mercy is* apprehended by faith alone, *and not of workes.* [d] Bernard, *Whosoeuer is pricked for his sinnes and thirsteth after righteousnesse, let him beleeue in thee, who iustifieth a sinner, and being iustified by* Faith alone, *hee shall haue peace with God.* Chryſoſt, on Gal. 3. *They said, he which resteth on faith alone, is accursed: but Paul sheweth, that he is blessed which resteth* on faith alone. Basil. de Humil. *Let man acknowledge himselfe to want true iustice, and that he is iustified* onely by faith *in Christ.* Origen on cap. 3. Rom. *We thinke that a man is iustified by faith without the workes of the law: and hee saith that iustification by faith alone sufficeth, so as a man onely beleeuing may bee iustified.* And, *Therefore it lyeth vpon vs* ——— *to search who was iustified by faith without workes. And for an example, I thinke vpon the theefe, who beeing crucified with Christ cryed vnto him, Lord remembred mee*

[c] De verbis Dom. ſerm. 40.

[d] Supra Cant. ſerm. 22.

when

when thou commeſt into thy Kingdome: and there is no other good worke *of his mentioned in the Goſpell: but for this faith alone, Ieſus ſaith vnto him, This night ſhalt thou bee with me in paradiſe.*

III. Difference.

The third difference about iuſtification, is concerning this point, namely, how farre forth good workes are required thereto.

The doctrine of the Church of Rome is that there be two kinds of iuſtification: the firſt and the ſecond, as I haue ſaid. The firſt is, when one of an euill man is made a good man: and in this, workes are wholly excluded, it being wholly of grace. The ſecond is, when a man of a iuſt man is made more iuſt. And this they will haue to proceed from workes of grace: for (ſay they) as a man when he is once borne, can by eating and drinking make himſelfe a bigger man, though hee could not at the firſt make himſelfe a man: euen ſo a ſinner hauing his firſt iuſtification, may afterward by grace make himſelfe more iuſt. Therefore they hold theſe two things. I. That good workes are meritorious cauſes of the ſecond iuſtification, which they tearme Actuall: II. That good

workes

workes are meanes to increaſe the firſt iuſtification, which they call Habituall.

Now let vs ſee how farre forth wee muſt ioyne with them in this point. Our conſent therefore ſtands in three concluſions.

I. That good workes done by them that are iuſtified doe pleaſe God, and are approoued of him, and therefore haue a reward.

II. Good workes are neceſſary to ſaluation two wayes: Firſt, not as cauſes thereof, either conuerſant, adiuuant, or procreant: but onely as conſequents of faith: in that they are inſeparable companions and fruits of that faith, which is indeed neceſſary to ſaluation. Secondly, they are neceſſary as markes in a way, and as the way it ſelfe directing vs vnto eternall life.

III. We hold and beleeue, that the righteous man, is in ſome ſort iuſtified by works, for ſo the holy Ghoſt ſpeaketh plainely and truely, Iam. 2. 21. *That Abraham was iuſtified by workes.*

Thus farre we ioyne with them: and the very difference is this: They ſay, we are iuſtified by workes, as by cauſes thereof: we ſay that we are iuſtified by workes, as by ſignes and fruits of our iuſtification before God, and no otherwiſe: and in this ſenſe muſt the place of S. *Iames* be vnderſtood, that *Abra-*

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ham was iustified, that is, declared and made manifest to bee iust indeed by his obedience, and that euen before God. Now that our doctrine is the truth, it will appeare by reasons on both parts.

Our reasons.

I. Rom. 3. 28. *We conclude that a man is iustified by faith without the works of the Law.* Some answer, that ceremoniall works be excluded here: some, that morall works: some, works going before faith. But let them deuise what they can for themselues: the truth is. that *Paul* excludeth all workes whatsoeuer, as by the text will appeare. For v. 24. he saith, *We are iustified* freely *by his grace*: that is, by the meere gift of God: giuing vs to vnderstand, that a sinner in his iustification is meerely passiue, that is, doing nothing on his part whereby God should accept him to life euerlasting: and v. 27. he saith, iustification by faith *excludeth all boasting*, and therefore all kinde of works are thereby excluded: and specially such as are most of all the matter of boasting, that is, good works. For if a sinner, after that he is iustified by the merit of Christ, were iustified more by his owne works, then might he haue some matter of

boasting

boasting in himselfe. And that we may not doubt of *Pauls* meaning, consider and reade Eph. 2. 8,9. *By grace* (saith he) *you are saued through faith: and that not of your selues, it is the gift of God: not of works, lest any man should boast himselfe.* Here *Paul* excludes all and euery worke, and directly workes of grace themselues; as appeares by the reason following, *For we are his workmanship* created *in Christ Iesus* vnto good workes: which God hath ordained *that wee should walke in them.* Now let the Papists tell mee, what bee the workes which God hath prepared for men to walke in, and to which they are regenerate, vnlesse they bee the most excellent workes? and let them marke, how *Paul* excludes them wholly from the worke of iustification, and saluation.

II. Gal. 5. 3. *If yee be circumcised, yee are bound to the whole law, and ye are abolished from Christ.* Heere *Paul* disputeth against such men as would be saued partly by Christ, and partly by the works of the law: hence I reason thus: If a man will be iustified by works, he is bound to fulfill the whole law, according to the rigour thereof: that is *Pauls* ground. I now assume: no man can fulfill the law according to the rigour thereof: for the liues and workes of most righteous men are

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imperfect, and ſtained with ſinne: and therefore they are taught euery day to ſay on this manner: *forgiue vs our debts*. Againe, our knowledge is imperfect, and therefore our faith, repentance, and ſanctification is anſwerable. And laſtly, the regenerate man is partly fleſh, and partly ſpirit: and therefore his beſt workes are partly from the fleſh, and in part onely ſpirituall. Thus then for any man to be bound to the rigour of the whole law, is as much as if he were bound to his owne damnation.

III. Election to ſaluation is of grace without works: therefore the iuſtification of a ſinner is of grace alone without works. For it is a certaine rule, that the cauſe of a cauſe, is the cauſe of a thing cauſed. Now grace without workes, is the cauſe of election, which election is the cauſe of our iuſtification: and therefore grace without works is the cauſe of our iuſtification.

IV. A man muſt firſt be fully inſtified, before he can doe a good worke: for the perſon muſt firſt pleaſe God before his workes can pleaſe him. But the perſon of a ſinner cannot pleaſe God, till he be perfectly iuſtified: and therefore till he be iuſtified, he cannot doe ſo much as one good worke. And thus good works cannot be any meritorious

cauſes of iuſtification, after which they are both for time, and order of nature. In a word whereas they make two diſtinct iuſtifications: we acknowledge that there be degrees of ſanctification, yet ſo as iuſtification is only one, ſtanding in remiſſion of ſinnes and Gods acceptation of vs to life euerlaſtiug by Chriſt; and this iuſtification hath no degrees, but is perfect at the very firſt.

Obiections of Papiſts.

Pſal. 7. 8. *Iudge me according to my righteouſneſſe.* Hence they reaſon thus; if *Dauid* be iudged according to his righteouſneſſe, then may he bee iuſtified thereby; but *Dauid* deſires to bee iudged according to his righteouſneſſe: and therefore he was iuſtified thereby. *Anſw.* There be two kinds of righteouſneſſe, one of the perſon, the other of the cauſe or action. The righteouſneſſe of a mans perſon, is, whereby it is accepted into the fauour of God vnto life eternall. The righteouſneſſe of the action or cauſe is, when the action or cauſe is iudged of God to be good and iuſt. Now *Dauid* in this Pſalme, ſpeaketh only of the righteouſnes of the action, or innocencie of his cauſe, in that hee was falſly charged to haue ſought the kingdome.

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In like manner it is ſaid of *Phineas, Pſal.*106. 31. that his fact in killing *Zimri* and *Cosbi*, *was imputed vnto him for righteouſneſſe*: not becauſe it was a ſatisfaction to the law, the rigour whereof could not be fulfilled in that one worke: but becauſe God accepted of it as a iuſt worke, and as a token of his righteouſneſſe and zeale for Gods glory.

II. Obiect. The Scripture ſaith in ſundry places, that men are bleſſed which doe good workes, Pſal.119.1. *Bleſſed is the man that is vpright in heart, and walketh in the law of the Lord.* *Anſ.* The man is bleſſed that endeauoureth to keepe Gods Commandements. Yet is he not bleſſed ſimply, becauſe he doth ſo: but becauſe he is in Chriſt, by whom he doth ſo: and his obedience to the Law of God is a ſigne thereof.

III, Obiect. When man confeſſeth his ſinnes and humbleth himſelfe by prayer and faſting, Gods wrath is pacified and ſtayed: therefore prayer and faſting are cauſes of iuſtification before God. *Anſw.* Indeed men that truely humble themſelues by prayer and faſting, doe appeaſe the wrath of God: yet not properly by theſe actions, but by their faith expreſſed and teſtified in them, whereby they apprehend that which appeaſeth Gods wrath, euen the merits of Chriſt, in whom

whom the Father is well pleaſed: and for whoſe ſake alone he is well pleaſed with vs.

IV. Obiect. Sundry perſons in Scripture are commended for perfection: as *Noe*, and *Abraham*, *Zachary*, and *Elizabeth*: and Chriſt biddeth vs all be perfect: and where there is any perfection of workes, there alſo workes may iuſtifie. *Anſw.* There be two kinds of perfection: perfection in parts, and perfection in degrees. Perfection in parts is, when being regenerate, and hauing the ſeeds of all neceſſary vertues, wee endeauour accordingly to obey God, not in ſome few, but in all and euery part of the law: as *Ioſias* turned vnto God *according to all the law of Moſes.* Perfection in degree is, when a man keepeth euery Commandement of God, and that according to the rigour thereof, in the very higheſt degree. Now then whereas we are commanded to bee perfected, and haue examples of the ſame perfection in Scripture: both Commandements and examples muſt bee vnderſtood of perfection in parts, and not of perfection in degrees, which cannot bee attained vnto in this life; though wee for our parts, muſt daily ſtriue to come as neere vnto it, as poſſibly wee can.

V. Obiect. 2 *Cor.* 4. 17. *Our momentary afflicti-*

afflictions worke vnto vs a greater meaſure of glory: now if afflictions worke our ſaluation, then workes alſo doe the ſame. *Anſw.* Afflictions worke ſaluation, not as cauſes procuring it, but as a meanes directing vs thereto. And thus alwaies muſt we eſteeme of works, in the matter of our ſaluation, as of a certaine way, or a marke therein, directing vs to glory, not cauſing and procuring it: as *Bernard* ſaith, they are *via regni, non cauſa regnandi*: *The way to the Kingdome, not the cauſe of raigning there.* Lib. de gra. & lib. arbit.

VI. *Obiect.* We are iuſtified by the ſame thing whereby we are iudged: but we are iudged by our good workes: therefore iuſtified alſo. *Anſw.* The propoſition is falſe: for iudgement is an act of God, declaring a man to be iuſt that is already iuſt: and iuſtification is another act of God, whereby he maketh him to be iuſt, that is by nature vniuſt. And therefore in equity the laſt iudgement is to proceed by workes; becauſe they are the fitteſt means to make triall of euery mans cauſe, and ſerue fitly to declare whom God hath iuſtified in this life.

VII. *Obiect.* Wicked men are condemned for euill workes: therefore righteous men are iuſtified by good workes. *Anſw.* The reaſon holdeth not: for there is great

difference betweene euill and good workes. An euill worke is perfectly euill, and ſo deſerueth damnation: but there is no good worke of any man that is perfectly good: and therefore cannot iuſtifie.

VIII. *Obiect.* To beleeue in Chriſt is a worke, and by it we are iuſtified: and if one worke doe iuſtifie, why may we not be iuſtified by all the workes of the law. *Anſw.* Faith muſt be conſidered two wayes: firſt, as a worke, quality, or vertue: ſecondly, as an Inſtrument, or an hand reaching out it ſelfe to receiue Chriſts merit. And we are iuſtified by faith, not as it is a worke, vertue, or quality; but as it is an inſtrument to receiue and apply that thing whereby we are iuſtified. And therefore it is a figuratiue ſpeech to ſay, *Wee are iuſtified by faith.* Faith conſidered by it ſelfe maketh no man righteous; neither doth the action of faith, which is to apprehend, iuſtifie: but the obiect of faith, which is Chriſts obedience apprehended.

Theſe are the principall reaſons commonly vſed: which as we ſee, are of no moment. To conclude therefore, we hold, that workes concurre to iuſtification, and that we are iuſtified thereby as by ſignes and effects, not as cauſes: for both the beginning, middle,

dle, and accompliſhment of our iuſtification is onely in Chriſt: and hereupon *Iohn* ſaith, *If any man* (being already iuſtified) *ſinne, we haue an aduocate with the Father, Ieſus Chriſt, and he is the propitiation of our ſinnes.* And to make our good workes meanes or cauſes, of our iuſtification, is to make euery man a Sauiour to himſelfe.

The fift point. Of Merits.

BY *Merit*, vnderſtand any thing, or any worke, whereby Gods fauour and life euerlaſting is procured: and that for the dignity and excellency of the worke or thing done: or, a good worke done, binding him that receiueth to repay the like.

Our conſent.

Touching merits, we conſent in two concluſions with them. The firſt concluſion, that merits are ſo farre forth neceſſary, that without them there can be no ſaluation.

The ſecond, that Chriſt our Mediatour and Redeemer, is the roote and fountaine of all merit.

The diſſent and difference.

The Popiſh Church placeth merits within man, making two ſorts thereof: the merit of the perſon, and the merit of the worke. The merit of the perſon, is a dignity in the perſon, whereby it is worthy of life euerlaſting. And this (as they ſay) is to be found in Infants dying after baptiſme, who though they want good workes, yet are they not voyde of this kind of merit, for which they receiue the Kingdome of heauen. The merit of the worke, is a dignity or excellency in the worke, whereby it is made fit and inabled to deſerue life euerlaſting for the doer. And workes (as they teach) are meritorious two wayes: firſt, by couenant, becauſe God hath made a promiſe of reward vnto them: ſecondly, by their owne dignity; for Chriſt hath merited that our workes might merit. And this is the ſubſtance of their doctrine. From it we diſſent in theſe points.

I. We renounce all perſonall merits, that is, all merits within the perſon of any meere man. II. And wee renounce all merit of workes, that is, all merit of any worke done by any meere man whatſoeuer. And the title merit whereby we looke to attaine the

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fauour of God, and life euerlasting, is to be found in the person of Christ alone: who is the storehouse of all our merits: whose prerogatiue it is, to bee the person alone in whom God is well pleased. Gods fauour is of infinite dignity, and no creature is able to doe a worke which may counteruaile the fauour of God, saue Christ alone: who by reason of the dignity of his person, being not a meere man, but God-man, or Man-God, hee can doe such workes as are of endlesse dignity euery way answerable to the fauour of God: and therefore sufficient to merit the same for vs. And though a merit or meritorious worke agree onely to the person of Christ, yet it is made ours by imputation. For as his righteousnesse is made ours, so are his merits depending thereon: but his righteousnesse is made ours by imputation, as I haue shewed. Hence ariseth an other point, namely that as Christs righteousnesse is made ours really by imputation to make vs righteous: so we by the merit of his righteousnesse imputed to vs, doe merit and deserue life enerlasting. And this is our doctrine. In a word, the Papists mainetaine the merits of their owne workes: but we renounce them all, and rest onely on the merit of Christ. And that our doctrine is truth,

and theirs falſhood, I will make manifeſt by ſundry reaſons: and then anſwer their arguments to the contrary.

Our reaſons.

The firſtſhall bee taken from the properties and conditions that muſt be in a worke meritorious, and they are foure. I. A man muſt doe it of himſelfe, and by himſelfe: for if it be done by an other, the merit doth not properly belong to the doer. II. A man muſt doe it of his owne free-will and pleaſure, not of due debt: for when we doe that which we are bound to doe, we doe no more but our duty. III. The worke muſt bee done to the profit of an other, who thereupon muſt bee bound to repay the like. IV. The reward and the worke muſt bee in proportion equall, for if the reward bee more then the worke, it is not a reward of deſert, but a gift of good will. Hence followes a notable concluſion: *That Chriſts manhood conſidered apart from his Godhead, cannot merit at Gods hand: though it be more excellent euery way then all men and angels.* For being thus conſidered, it doth nothing of it ſelfe, but by grace receiued from the Godhead: though it alſo be without meaſure. Secondly, Chriſts

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manhood is a creature, and in that regard bound to doe whatsoeuer it doth. Thirdly, Christ as man cannot giue any thing to God, but that which he receiueth from God: therefore cannot the manhood properly by it selfe merit, but onely as it is personally vnited vnto the Godhead of the Sonne. And if this be so, then much lesse can any meere man, or any Angel merit: yea it is a madnesse to thinke, that either our actions or persons should bee capable of any merit whereby wee might attaine to life eternall.

Reason II. *Exod.*20.8. And *shew mercy* vpon thousands in them that loue me, and keepe my Commandements. Hence I reason thus; where reward is giuen vpon mercy, there is no merit: but reward is giuen of mercy to them that fulfill the law: therefore no merit. What can wee any way deserue, when our first recompence must be of mercy? And this appeares further by *Adam*: if he had stood to this day, he could not by his continuall and perfect obedience, haue procured a further increase of fauour at Gods hand, but should onely haue continued that happy estate in which he was first created.

Reason. III. Scripture directly con-

demneth merit of workes. Rom. 6.22. *The wages of ſinne is death: but* the gift of God is *eternall life through Ieſus Chriſt our Lord.* The proportion of the argument required that S. *Paul* ſhould haue ſaid: The reward of good workes is eternall life, if life euerlaſting could be deſerued, which cannot: becauſe it is a free gift. Againe, Tit. 3.5. *We are ſaued not by workes of righteouſnes which we haue done, but according to his mercy he ſaued vs.* And Eph. 2. verſe 8. 10. *By grace you are ſaued through faith, and that not of your ſelues, it is the gift of God: not of workes which God hath prepared that we ſhould walke in them.* If any workes be crowned, it is certaine that the ſufferings of Martyres ſhall be rewarded: now of them *Paul* ſaith, Rom. 8. 18. *The ſufferings of this life are* not worthy *of the glory to come.* Where then is the value and dignity of other workes. To this purpoſe *Ambr.* ſaith, *The iuſt man though hee bee tormented in the brazen bull is ſtill iuſt, becauſe hee iuſtifieth God, and ſaith* he ſuffereth *Ieſſe then his ſinnes deſerue.*

Reaſon IV. Whoſoeuer will merit, muſt fulfill the whole law: but none can keepe the whole law: *For if we ſay we haue no ſinne wee deceiue our ſelues,* 1 *Iohn* 1. And he that ſinnes againſt one Commandement is guil-

ty of the whole law. And what can he merit, that is guilty of the breach of the whole law?

Reaſon V. Wee are taught to pray on this manner, *Giue vs this day our dayly bread.* Wherein wee acknowledge eueuery morſell of bread to bee the meere gift of God without deſert: and therefore muſt wee much more acknowledge life eternall to be euery way the gift of God. It muſt needs therefore bee a Satanicall inſolencie for any man to imagine, that he can by his workes merit eternall life, who cannot merit bread.

Reaſon V I. Conſent of the auncient Church. [e] Bernard, *Thoſe which we call our merits, are the way to the kingdome, and not the* cauſe of raigning. Auguſt. Manuali. chapter 22. *All my hope is in the death of my Lord. His death is my merit* —: *my* merit is the paſſion of the Lord. *I ſhall not be voide of merits, ſo long as Gods mercies are not wanting,* Baſill on Pſal. 114. *Eternall reſt is reſerued for them, which haue ſtriuen lawfully in this life*: *not* for the merits *of their doings, but vpon the grace of the moſt bountifull God, in which they truſted.* Auguſt. on Pſal. 120. *He crowneth the, becauſe he crowneth his owne gifts, not thy merits.* And Pſalm. 142. *Lord thou wilt quicken me in thy*

[e] De interpellatione Dauid. 4. vel. Pſal. 72.

thy iuſtice, not in mine: not becauſe I haue deſerued it, but becauſe thou haſt compaſſion.

Obiections of Papiſts.

Obiect. I. In ſundry places of Scripture, promiſe of reward is made to them that beleeue and doe good workes: therefore our workes doe merit; for a reward and merit be relatiues. *Anſw.* Reward is twofold: of debt, and of mercy. Life euerlaſting is not a reward of debt but of mercy, giuen of the good will of God, without any thing done of man. Secondly, the Kingdome of Heauen is properly an inheritance giuen of a Father to a childe, and therefore it is called a reward not properly, but by a figure or by reſemblance. For as a workeman hauing ended his labour receiueth his wages: ſo after men haue lead their liues and finiſhed their courſe in keeping faith and good conſciences, as dutifull children, God giueth them eternall life. And hereupon it is tearmed a reward. Thirdly, if I ſhould grant that life euerlaſting is a deſerued reward, it is not for our workes, but for Chriſts merit imputed to vs, cauſing vs thereby to merit: and thus the relation ſtands directly betweene the Reward and Chriſts Merit applyed vnto vs.

Obiect.

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Obiect. 11. Christ by his death merited that our works should merit life euerlasting. *Ans.* That is false: all we find in Scripture, is, that Christ by his merit procured pardon of sinne, imputation of righteousnesse, and life euerlasting: and it is no where said in the Word of God, that Christ did merit that our workes should merit: it is a dotage of their owne deuising. Hee dyed not for our good workes to make them able to satisfie Gods anger: but for our sinnes, that they might bee pardoned. Thus much saith the Scripture, and no more. And in that Christ did sufficiently merit life eternall for vs, by his owne death: it is a sufficient proofe that hee neuer intended to giue vs power of meriting the same: vnlesse wee suppose that at some time he giues more then is needfull. Againe, Christ in the office of mediation as hee is a King, Priest, and Prophet, admitteth no deputy or fellow. For he is a most perfect Mediator, doing all things by himselfe, without the helpe of any. And the Ministers that dispense the word are not his deputies, but reasonable and voluntary instruments, which he vseth. But if men by workes can merit increase of grace and happinesse for themselues, then hath Christ partners in the worke of redemption: men doing that by him,

him, which he doth of himſelfe, in procuring their ſaluation. Nay, if this might ſtand, that Chriſt did merit, that our workes ſhould merit; then Chriſt ſhould merit that our ſtained righteouſneſſe, being for this cauſe not capable of merit, ſhould neuertheleſſe merit. I call it ſtained; becauſe we are partly fleſh, and partly ſpirit: and therefore in our ſelues deſeruing the curſe of the law, though we be regenerate. Againe, for one good worke we doe, we haue many euill, the offence whereof defaceth the merit of our beſt deeds, and makes thē too light in the ballāce of the law.

Obiect. III. Our workes merit by bargaine or couenant, becauſe God hath promiſed to reward them. *Anſw.* The Word of God ſets downe two couenants: one Legall, the other Euangelicall. In the Legall couenant life euerlaſting is promiſed to workes, for that is the condition of the law; *Doe theſe things, and thou ſhalt liue.* But on this manner can no man merit life euerlaſting, becauſe none is able to doe all that the law requires; whether we reſpect the manner, or the meaſure of obedience. In the Euangelicall couenant, the promiſes that are made, are not made to any worke or vertue in man, but to the worker: not for any merit of his owne perſon or worke, but for the perſon and me-

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rit of Christ. For example, it is a promise of the Gospell, *Be faithfull vnto death, and I will giue thee the crowne of life.* Reu. 2.10. Here the promise is not made to the vertue of fidelity but to the faithfull person: whose fidelity is but a token that he is in Christ; for the merit of whose obedience God promiseth the crowne of life: and therefore Christ saith further, *I come quickly, and will giue to euery man according to his workes:* marke, hee saith not to the worke, or for the worke, but to the worker according to his workes. And thus the bond of all other promises of the Gospell, in which God willingly binds himselfe to reward our workes, doe not directly concerne vs, but haue respect to the person, and obedience of Christ, for whose sake alone God binds himselfe as debter vnto vs, and giues the recompence or reward, according to the measure of our faith testified by our workes. And therefore it cannot bee truely gathered, that workes doe merit by any promise or couenant, passed on Gods part to man. Some may say, if workes merit not, why are they mentioned in the promises? I answer, not because they merit, but because they are tokens that the doer of the worke is in Christ, for whose merit the promise shall be accomplished.

Obiect.

Obiect. IV. Good workes are perfect and without fault, for they are the workes of the holy God, who cannot sinne: therefore they merit. *Answ.* If workes did proceed onely and immediately from the holy Ghost, there could not bee any fault in them: but our workes come from the holy Ghost, in and by the will and vnderstanding of man: and by this meanes they are tainted with sin: as water in the fountaine is both cleare and sweet, yet the streams therof passing through the filthy channell, are defilled thereby. Againe, they reason thus: That which we are bound to doe hath no fault in it: but we are bound to doe good workes: therefore they are perfect. *Answ.* The proposition must be expounded: that which we are bound to doe, in it selfe, according to the intention of the commander, hath no fault: or, that which we are bound to doe according as wee are bound to doe it, hath no fault, yet in regard of the intention of the doer, or in regard of our manner of doing, it may be faculty.

Obiect. V. Christ saith, Reu. 3.4. that the faithfull in the Church of *Sardis shall walke with him in white: for they are worthy*: therefore beleeuers merit. *Answ.* Euery beleeuer is worthy to walke with Christ; yet not worthy in himselfe, but in Christ, to whom hee

is vnited, and made bone of his bone, and flesh of his flesh. And by reason of this coniunction it is, that men are said to be worthy because they are enriched with Christs merits and righteousnesse.

Obiect. VI. 2. *Tim.* 4. 8. Euerlasting life is tearmed *a crowne*, and *a crowne of righteousnes to be giuen of a iust iudge*: therfore man for his part by his workes deserues the same. *Ans.* Euerlasting life is called a crowne onely in resemblance. For as he which runneth a race, must continue and runne to the end, and then be crowned: euen so must we continue to walke in good workes vnto the end, and then receiue eternall life. And it is called a crowne of righteousnesse, not because it belongs to any man by due and desert; but because God hath bound himselfe by a promise to giue it, in performing whereof he is tearmed iust: and by vertue of this promise it is obtained and no otherwise. These are the principall obiections, by which wee may iudge what the rest are. And thus wee see what is the truth, namely, that merit is necessary to saluation: yet neither merit of mans worke, or person, but the merit of Christ imputed to vs, whereby we being in him doe procure and deserue the fauour of God and life eternall.

The sixth point. Of satisfaction.

Our Consent.

Conclus. I. First, wee acknowledge and hold Ciuill or Politicke satisfaction; that is, a recompence for iniuries, and damages offered any way to our neighbours. This *Zacheus* practised, when at his conuersion he restored foure-fold things gotten by forged cauillation. Againe, by ciuill satisfaction I vnderstand, the imposition of fines, mulcts, and penalties vpon offendors, and the inflicting of death vpon malefactors. For all these are satisfactions to the law, and societies of men when they are wronged. All these we maintaine as necessary, for neither Church, nor common-wealth can well be without them; considering they are notable meanes to vphold ciuill peace: and otherwhiles they are fruits of true faith, as the satisfaction of *Zacheus* was.

Conclus. II. Wee acknowledge canonicall or Ecclesiasticall satisfaction: and that is, when any hauing giuen offence to the Church

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Church of God, or any part thereof, doe make an open publike teſtimony of their repentance. *Mirian* for murmuring againſt *Moſes*, was ſtricken with leproſie, and afterward by his prayer ſhe was cleanſed, and yet for all that ſhe muſt goe ſeuen dayes out of the tent and congregation, that ſhee might make a kind of ſatisfaction to the people for her treſpaſſe. And in the old Teſtament, ſackcloth and aſhes were ſignes of their ſatisfaction.

Concluſ. III. We hold that no man can be ſaued, vnleſſe he make a perfect ſatisfaction to the iuſtice of God for all his ſinnes; becauſe God is infinite in iuſtice, and therefore will either exact an euerlaſting puniſhment, or ſatisfaction for the ſame.

The diſſent and difference.

The points of our difference and diſſent are theſe. The Church of Rome teacheth and beleeueth, that Chriſt by his death hath made a ſatisfaction for all the ſinnes of men, and for the eternall puniſhment of them all: yet ſo, as they themſelues muſt ſatisfie the iuſtice of God for the temporall puniſhment of their offences, either on earth

or in purgatory. We teach and beleeue, that Christ by his death and passion hath made a perfect and all-sufficient satisfaction to the iustice of God for all the sinnes of men, and for the whole punishment thereof both eternall and temporall. Thus we differ, and herein we for our parts must for euer stand at difference with them; so as if there were no more points of variance but this one, it should be sufficient to keepe vs alwayes from vniting our religions, and cause vs to obey the voice of Christ, *Come out of her my people.* For as in the former points, so in this also, the Papists erre, not in circumstance, but in the very foendation and life of religion.

Our reasons.

I. A satisfaction that is made imperfect either directly or by consequent, is indeed no satisfaction at all. But the Papists make Christs satisfaction imperfect, in that they doe adde a supply by humane satisfactions: and thus much a learned schoole-man, *Biel* in plaine words confessed. *Although* (saith he) *the passion of Christ bee the principall merit, for which grace is conferred, the opening of the kingdome and glory: yet* is it neuer the alone and totall meritorious cause: *it is manifest, because*

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alwayes with the merit of Chriſt, there concurreth ſome worke, as the merit of congruity or condignity of him that receiueth grace or glory, if he be of yeeres and haue the vſe of reaſon: or of ſome other for him, if he want reaſon. For that which admits a ſupply by an other, is imperfect in it ſelfe. Therefore humane ſatisfactions cannot ſtand. Learned Papiſts make anſwer, that Chriſts ſatisfaction and mans may ſtand well together. For (ſay they) Chriſts ſatisfaction is ſufficient in it ſelfe to anſwer the iuſtice of God for all ſinne and puniſhment: but it is not ſufficient to this or that man till it be applyed: and it muſt be applyed by our ſatisfaction made to God for the temporall puniſhment of our ſinnes. But I ſay againe, that mans ſatisfaction can bee no meanes to apply the ſatisfaction of Chriſt, and I prooue it thus. The meanes of applying Gods bleſſings and graces vnto man are two-fold: ſome reſpect God himſelfe, and ſome reſpect man. Thoſe which reſpect God, are ſuch whereby God on his part doth offer and conuay his mercies in Chriſt vnto man: of this ſort are the preaching of the Word, Baptiſme, and the Lords Supper, and theſe are as it were the hand of God whereby hee reacheth downe and giueth vnto vs Chriſt with all his benefits. The other

meanes of applying on mans part, are thoſe whereby the ſaid benefits are receiued. Of this ſort there is onely one, namely faith, whereby we beleeue that Chriſt with all his benefits belong vnto vs. And this is the hand of man, whereby hee receiueth Chriſt as he is offered, or exhibited by God in the Word and Sacraments. As for other meanes beſide theſe, in Scripture wee find none. Fooliſh therefore is the anſwer of the Papiſts, that make mens ſatisfactions meanes to apply the ſatisfaction of Chriſt vnto vs: for by humane ſatisfactions, Chriſt is neither offered on Gods part, not yet receiued on mans part: let them prooue it if they can. Others, not content with this their former anſwer ſay, that our ſatisfactions doe nothing derogate from the ſatisfaction of Chriſt: becauſe our workes haue their dignity and merit from Chriſts ſatisfaction: he meriting that our workes ſhould ſatisfie Gods iuſtice for temporall puniſhment. But this is alſo abſurd and falſe, as the former was. For if Chriſt did ſatisfie that man might ſatisfie, then Chriſt doth make euery beleeuer to bee a Chriſt, a Ieſus, a Redeemer, and a Prieſt in the ſame order with his owne ſelfe. But to make ſinnefull man his owne redeemer, though it bee but from temporall puniſh-

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ments, is a doctrine of diuels. For the holy Ghoſt teacheth that the prieſt-hood of Chriſt is incommunicable, and cannot paſſe from him to another. Now to make ſatisfaction for ſinne or any part of the puniſhment thereof, is a duty, or, a part of Chriſt his Prieſt-hood, and therefore to make ſatisfaction is a worke that cannot paſſe from his perſon to the perſon of any man. Againe, if Chriſt by his ſatisfaction giue power to man to ſatisfie, then man doth ſatisfie by Chriſt, and Chriſt beſide his owne ſatisfaction vpon the Croſſe, muſt daily ſatisfie in man to the end of the world: but this cannot be: for Chriſt vpon the Croſſe, when death was vpon him, ſaid, *It is finiſhed*, that is, I haue fully ſatisfied for all the ſinnes of mankind, both in reſpect of the fault and puniſhment. As for Chriſts buriall and Reſurrection which followeth his death, they ſerued not to ſatisfie but to confirme and ratifie the ſame. Againe, *Paul* ſaith, 2 Corinth. 5. 12. Hee that knew no ſinne was made *ſinne for vs*, that is, the puniſhment of ſinne for vs: but if the Church of Rome ſay true, that Chriſt doth daily ſatisfie, then *Paul* ſpake too ſhort, and ſhould haue ſaid further, that Chriſt was made ſinne *for vs, and in vs too*: and that

God was not onely in Christ, but *also in vs* reconciling the world to himselfe. But *Paul* neuer knew this learning: and therefore let them turne themselues which way they will, by putting a supplement to Christs satisfaction, they doe indeed annihilate the same.

Reason. II. In sundry places of Scripture, especially in the Epistles of *Paul:* we are said to be redeemed, iustified, and saued *freely*, which word *freely*, doth import that we are iustified and saued without any thing done on our part or by our selues in the matter of our saluation: and if this be so, then can we doe nothing at all that may satisfie the iustice of God for the least punishment of our sinnes. If we satisfie in our owne persons we are not saued freely: and if we be saued freely, we make no satisfaction at all.

Reason III. We pray daily, *forgiue vs our sinnes*: now to plead pardon, and to satisfie for our sinnes bee contrary: and for all things for which we can make satisfaction, wee need not craue a pardon: but wee are taught in the foresaid petition wholly and only to vse the plea of pardon for our sinnes, and therefore we acknowledge that wee cannot make any satisfaction at all.

Reason IV. The iudgement of the ancient Church. Tertul. de Baptism. *Guiltinesse*

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being taken away, the puniſhment is alſo taken away [o]. Auguſt. *Chriſt by taking vpon him the puniſhment and not the fault, hath done away both the fault and* the puniſhment. And Tom. 10. homil. 5. he ſaith, *when we are gone out of this world, there will remaine no compunction or ſatisfaction.* Some new Editions haue foiſted in the word [*aliqua*] and ſo haue turned the ſenſe on this manner: *There will remaine no compunction or ſome ſatisfaction.* But this is flatte againſt *Auguſtines* meaning who ſaith a little before *that when the way is ended there is no compounding of our cauſe with any.* Chryſoſt. præm. in Eſa. *Say not to me, I haue ſinned: how ſhall I be freed from ſo many ſinnes? Thou canſt not: but thy God can. Yea, and he will ſo blot out thy ſinnes, that there ſhall* remaine no print of them: *which thing befalls not the body, for when it is healed there remaines a ſkar: but God as ſoone as he exempts thee from puniſhment, he giueth thee iuſtice.* Ambroſe ſaith, *I reade of* Peters *teares, but I reade not* of his ſatisfaction. Againe, *let vs adore Chriſt that hee may ſay vnto vs, feare not thy ſinnes of this world, nor the waues of bodily ſufferings: I haue remiſſion of ſinnes.* Hierome ſaith in Pſal. 31. *The ſinne that is couered is not ſeene, the ſinne that is not ſeene is not imputed, that which is* not imputed, is not puniſhed. Chryſoſtome

[o] Ser. 37. de verbis Apoſt.

Luk. 22. Petri negat.

De bono Mor.

in Matthew, homil. 44. *Among all men,some endure punishment in this life and the life to come; others in this life alone:others alone in the life to come: others neither in this life nor in the life to come. Here alone;as Dives,who was not Lord so much as of one drop of water: Here alone;as the incestious man among the Corinthiãs. Neither here nor there,as the Apostles and Prophets, as also* Iob *and the rest of this kinde: for they indured* no sufferings for punishments,*but that they might be knowne to be conquerours in the fight.*

Obiections of Papists.

I. Obiect. Leuit. 4. *Moses* according to Gods commandement prescribed seuerall sacrifices for seuerall persons: and they were meanes of satisfaction for the temporall punishments of their dayly sinnes. *Answ.* Those sacrifices were onely signes and types of Christs satisfaction to be offered to his father in his alone sacrifice vpon the crosse: and whosoeuer offered offered sacrifice in the old Testament, did thus and no otherwise esteeme of it,but as a type and figure of better things. Secondly, the said sacrifices were satisfactions to the Church, whereby men did testifie their repentance for their offences,and likewise

likewiſe their deſire to be reconciled to God and men. And ſuch kind of ſatisfactions, we acknowledge.

II. Obiect. Men, whoſe ſinnes are all pardoned, haue afterward ſundry croſſes and afflictions laid vpon them, vnto the end of their dayes: therefore in all likelihood they make ſatisfaction to God for temporall puniſhments. As for example, the Iſraelites for murmuring againſt the Lord in the wilderneſſe were barred all from the land of promiſe: and the like befell *Moſes* and *Aaron* for not glorifying God, as they ſhould haue done at the waters of ſtrife. *Anſ.* Man muſt be conſidered in a twofold eſtate, as he is vnder the law, and as he is vnder grace. In the firſt eſtate, all afflictions are curſes or legall puniſhments, be they little or great: but to them that are in the ſecond eſtate and beleeue in Chriſt, though the ſame afflictions remaine, yet doe they change their habit or condition, and are the actions of a Father ſeruing to bee trials, corrections, preuentings, admonitions. 1 *Cor.*11.32. *When wee are iudged, we are nurtured of the Lord:* and Heb.12.7. *If we indure chaſtiſement, God offereth himſelfe vnto you as children.* And *Chryſoſt.* ſaith, 1 *Cor.*hom.28. *When we are corrected of the Lord, it is more for our admonition*

then

then damnation: more for a medicine then for a punishment: more for a correction then for a penalty. And whereas God denyed the beleeuing Israelites, with *Moses* and *Aaron* to enter into the land of Canaan, it cannot bee prooued that it was a punishment or penalty of the law vpon them. The Scripture saith no more but that it was an admonition to all men in all ages following, to take heed of offences, as *Paul* writeth, *All these things came vnto them for ensamples*, and were *written for our admonition*, 1 Cor. 10. 11.

Obiect. III. Dauid was punished after his repentance for his adultery, for the child dyed, and he was plagued in his owne kind, in the incest of *Absolon*: and when hee had numbred the people he was yet punished in the death of his people, after his owne repentance. *Answer*, I answer as before that the hand of God was vpõ *Dauid* after his repentance: but yet the iudgements which befell him were not curses vnto him properly, but corrections for his sinnes, and trialls of his faith, and meanes to preuent further sinne, and to renew both his faith and repentance: as also they serued to admonish others in like case; for *Dauid* was a publike person and his sinnes were offensiue, both within the Church of God, and without.

Obiect.

Obiect. IV. The Prophets of God, when the people are threatned with the plague, famine, ſword, captiuity, &c. exhort them to repent and to humble themſelues in ſackecloath and aſhes: and thereby they turned away the wrath of God that was then comming forth againſt them. Therefore by temporall humiliation, men may eſcape the temporall puniſhments of the Lord. *Anſw.* Famine, ſword, baniſhment, the plague, and other iudgements ſent on Gods people, were not properly puniſhments of ſinne, but onely the corrections of a father, whereby hee humbled them that they might repent: or thus, they were puniſhments tending to correction, not ſeruing for ſatisfaction. And the puniſhments of God are turned from them, not becauſe they ſatisfie the iuſtice of God in their owne ſufferings, but becauſe by faith they lay hold on the ſatisfaction of the Meſſias, and teſtifie the ſame by their humiliation and repentance.

Obiect. V. Dan. 4.24. *Daniel* giueth this counſell to *Nebuchadnezzar, redeeme thy ſins by iuſtice, and thine iniquities by almes-deedes,* Behold (ſay they) almes deeds are made meanes to ſatisfie for mans iniquities. *Anſw.* The word which they tranſlate to *redeeme,* (as the moſt learned in the Chaldee tongue with

with one consent auouch) doth properly signifie to breake off, as if the Prophet should say: O King, thou art a mighty Monarch, and to inlarge thy Kingdome thou hast vsed much iniustice and cruelty, therefore now repent of thine iniquity, and breake off these thy sinnes, testifie thy repentance by doing iustice, and giue almes to the poore whom thou hast oppressed. Therefore here is nothing spoken of satisfaction for sinne, but onely of testification of repentance by the fruits thereof.

Obiect. VI. Matth. 3.2. Doe penance: and bring forth fruits worthy of penance, which (say they) are workes of satisfaction inioyned by the Priest. *Answ.* The Text is absurd: for the word μετανοεῖτε signifieth thus much, *change your minds* from sinne to God, and testifie it by good workes, that is, by doing the duties of the morall Law: which must bee done, not because they are meanes to satisfie Gods iustice for mans sin, but because they are fruits of the faith and repentance which lyes in the heart.

Obiect. VII. 2 *Corin.* 10. *Paul* setteth downe sundry fruits of repentance: whereof the last is *reuenge*, whereby repentant persons punish themselues, thereby to satisfie Gods iustice for the temporall punishment

of

of their ſinnes. *Anſw.* A repentant ſinner muſt take reuenge of himſelfe, and that is onely to vſe all meanes which ſerue to ſubdue the corruption of his nature, to bridle carnall affections & to mortifie ſin: and theſe kind of actions are *reſtrainments* properly, and not puniſhments: and are directed againſt the ſinne, and not againſt the perſon.

Laſtly, they make three workes of ſatisfaction, prayer, faſting, and almes deeds. For the firſt it is meere fooliſhneſſe to think, that man by prayer can ſatisfie for his ſinnes. It is all one as if they had ſaid, that a begger by asking of almes ſhould deſerue his almes: or, that a debter by requeſting his creditour to pardon his debt, ſhould thereby pay his debt. Secondly, faſting is a thing indifferent, of the ſame nature with eating and drinking and of it ſelfe conferreth nothing to the obtainement of the Kingdome of Heauen, no more then eating and drinking doth. Thirdly and laſtly, almes deedes cannot be workes of ſatisfaction for ſinnes. For when we giue them as we ought, wee doe but our duty, whereunto wee are bound. And we may as well ſay, that a man by paying one debt may diſcharge another: as to ſay that by doing his duty hee may ſatisfie Gods iuſtice for the puniſhment of his ſinnes. Theſe we con-

confeſſe bee fruits of faith, but yet are they no workes of ſatisfaction: but the only and al-ſufficient ſatisfaction made to Gods iuſtice for our ſinnes, is to be found in the perſon of Chriſt, being procured by the merit of his death, and his obedience. And thus our doctrine touching ſatisfaction is cleared: and it is to be learned carefully of our common people, becauſe the opinion of humane ſatisfaction is naturall, and ſticks faſt in the heart of naturall men. Heereupon when any haue ſinned, and feele touch of conſcience any way, their manner is, then to performe ſome outward humiliation and repentance, thinking thereby to ſtoppe the mouth of conſcience, and by doing ſome ceremoniall duties to appeaſe the wrath of God for their ſinnes. Yea, many thinke to ſatisfie Gods iuſtice: by repeating the Creede, the Lords Prayer, and the ten Commandements, ſo fooliſh are they in this kind.

The ſeuenth point. Of Traditions.

TRaditions are doctrines deliuered from hād to hād, either by word of mouth, or by

by writing, beſide the written word of God.

Our conſent.

Concluſ. I. We hold that the very word of God, hath beene deliuered by tradition. For firſt God reuealed his will to *Adam* by word of mouth: and renewed the ſame vnto the Patriarkes, nōt by writing, but by ſpeech, by dreames, and other inſpirations: and thus the word of God went from man to man for the ſpace of two thouſand and foure hundred yeeres, vnto the time of *Moſes* who was the firſt pen-man of holy Scripture. For as touching the propheſie of *Enoch*, wee commonly hold it was not penned by *Enoch*, but by ſome Iew vnder his name. And for the ſpace of this time, men worſhipped God, and held the articles of their faith by tradition, not from men, but immediately from God himſelfe. And the hiſtorie of the new Teſtament (as ſome ſay) for eighty yeeres, as ſome others thinke, for the ſpace of twenty yeeres and more, went from hand to hand by tradition, till penned by the Apoſtles, or being penned by others it was approoued by them.

Conclnſ. II. We hold that the Prophets, our Sauiour Chriſt, and his Apoſtles, ſpake and

and did many things good and true, which were not written in the Scriptures: but either came to vs, or to our anceſtours onely by tradition. As 2. *Tim.* 3.20. it is ſaid, that *Iannes and Iambres were the Magicians that withſtood Moſes*: now in the books of the old Teſtament we ſhall not finde them once named, and therefore it is like, that the Apoſtle had their names by tradition, or by ſome writings then extant among the Iewes. So *Hebr.* 12.21. the author of the Epiſtle recordeth of *Moſes*, that when he ſaw a terrible ſight in Mount Sinai, he ſaid, *I tremble and am afraid*: which words are not to be found in all the bookes of the old Teſtament. In the Epiſtle of *Iude* mention is made, *that the Diuell ſtroue with Michael the Archangel about the body of Moſes*: which point (as alſo the former) conſidering it is not to be found in holy writ, it ſeemes the Apoſtle had it by tradition from the Iewes. That the Prophet *Eſay* was killed with a fullers club, is receiued for truth, but yet not recorded in Scripture: and ſo likewiſe that the Virgin *Mary* liued and dyed a Virgin. And in Eccleſiaſticall writers many worthy ſayings of the Apoſtles and other holy men are recorded, and receiued of vs for truth, which neuertheleſſe are not ſet downe in the bookes of

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the Old or New Teſtament. And many things we hold for truth not written in the Word, if they be not againſt the Word.

Concluſ. III. We hold that the Church of God hath power to preſcribe ordinances, rules, or traditions, touching time, and place of Gods worſhip, and touching order and comelineſſe to bee vſed in the ſame: and in this regard, *Paul* 1 *Cor.* 11. 2. commendeth the Church of Corinth for keeping his traditions, and *Act.* 15. the Councell at Ieruſalem decreed that the Churches of the Gentiles ſhould abſtaine from blood, and from things ſtrangled. This decree is tearmed a tradition, and it was in force among them ſo long as the offence of the Iewes remained. And this kind of traditions whether made by generall Councells or particular Synods, wee haue care to maintaine and obſerue: theſe caueats being remembred: firſt that they preſcribe nothing childiſh or abſurd to be done: ſecondly, that they be not impoſed as any parts of Gods worſhip: thirdly, that they bee ſeuered from ſuperſtition or opinion of merit: laſtly, that the Church of God bee not burdened with the multitude of them. And thus much wee hold touching Traditions.

The Difference.

Papiſts teach, that beſide the written Word, there be certaine vnwritten traditions which muſt bee beleeued as profitable and neceſſary to ſaluation. And theſe they ſay are two-fold: Apoſtolicall, namely ſuch as were deliuered by the Apoſtles and not written; and Eccleſiaſticall, which the Church decreeth as occaſion is offered. Wee hold that the Scriptures are moſt perfect, containing in them all doctrines needfull to ſaluation, whether they concerne faith or manners; and therefore wee acknowledge no ſuch traditions beſide the written word, which ſhall bee neceſſary to ſaluation: ſo as hee which beleeueth them not, cannot be ſaued.

Our reaſons.

Teſtimony I. Deut. 4. 2. *Thou ſhalt not adde to the words that I command thee, nor take any thing there-from*: therefore the written word is ſufficient for all doctrines pertaining to ſaluation. If it be ſaid that this commandement is ſpoken as well of the vnwritten as of the written word, I anſwer: that *Moſes* ſpeaketh

keth of the written word onely: for these very words are a certaine preface which he set before a long commentarie made of the written law, for this end to make the people more attentiue, and obedient.

Testimony II. Isai. 8. 20. *To the law and to the testimony. If they speake not according to this word, it it because there is no light in them.* Heere the Prophet teacheth what must bee done in cases of difficulty. Men must not runne to the Wizzard or Southsaier, but to the law and testimony, and heere he commends the written word as sufficient to resolue all doubts and scruples in conscience whatsoeuer.

Testimony III. Iohn 20. 31. *These things were written that ye might beleeue that Iesus is the Christ, and in beleeuing might haue euerlasting life.* Here is set downe the full end of the Gospell, and of the whole written word: which is to bring men to faith and consequently to saluation: and therefore the whole Scripture alone is sufficient to this end without traditions. If it be said, that this place must bee vnderstood of Christs miracles onely: I answer, that miracles without the doctrine of Christ and knowledge of his sufferings, can bring no man to life euerlasting, and therefore the place must bee vn-

derstood of the doctrine of Christ and not of his miracles alone, as *Paul* teacheth, Gal. 1.8. *If we or an angel from heauen preach vnto you any thing* beside that *which we haue preached, let him be accursed.* And to this effect hee blames them that taught but a diuers doctrine to that which hee had taught, 1. Tim. 1.3.

Testimony IV. 2. Tim. 3. 16, 17. *The whole Scripture is giuen by inspiration of God & is profitable to teach, to improue, to correct, and to instruct in righteousnes, that the man of God may be absolute, being made perfect vnto euery good worke.* In these words be contained two arguments, to prooue the sufficiency of the Scripture without vnwritten verities. The first: that which is profitable to these foure vses: namely, to teach all necessary truth, to confute all errours, to correct faults in manners, and to instruct in righteousnesse, that is, to informe all men in all good duties, that is sufficient to saluation. But Scripture serueth for all these vses: and therefore it is sufficient: and vnwritten traditions are superfluous. The second: that which can make the man of God, that is, Prophets, and Apostles, and the ministers of the word, perfect in all the duties of their callings: that same word is sufficient to make

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all other men perfect in all good workes. But Gods Word is able to make the man of God perfect. Therefore it is sufficient to prescribe the true and perfect way to eternall life, without the helpe of vnwritten traditions.

V. The iudgement of the Church. Tertul. [e] saith, *Take from heretickes the opinions which they maintaine with the Heathen, that they may defend their questions by* Scripture alone, *and they cannot stand.* Againe, *Wee neede no curiositie after Christ Iesus, nor inquisition after the Gospell. When we beleeue it, we desire to* beleeue nothing beside: *for this wee first beleeue that there is* nothing more *which wee may beleeue.* Hierome on Math. 23. writing of an opinion that *Iohn* Baptist was killed, because he foretold the comming of Christ, saith thus; *This, because it hath not authority from Scriptures, may as easily bee contemned as approoued.* In which words, there is a conclusion with a *minor*, and the *maior* is to bee supplyed by the rules of logicke thus: That which hath not authoriry from Scriptures, may as easily bee contemned as approoued: but this opinion is so: therefore. Behold a notable argument against all vnwritten traditions. Augustine booke 2 cap. 9. de doct. Christ.

[e] de resur. rect. carnis.

In those things which are plainely set downe in Scripture, are found all those points which containe faith and manners of *liuing well.* Vincentius Lirinen. saith, *the Canon of the Scripture is perfect, and fully sufficient to it selfe* for all things.

Beside these testimonies, other reasons there bee that serue to prooue this point. I. The practise of Christ and his Apostles, who for the confirmation of the doctrine which they taught, vsed alwayes the testimonies of Scripture, neither can it bee prooued, that they euer confirmed any doctrine by tradition. Acts 26.22. *I continue vnto this day, witnessing both to small and great, saying* none other things then those *which the Prophets and Moses did say should come.* And by this we are giuen to vnderstand, that wee must alwayes haue recourse to the written word, as being sufficient to instruct vs in matters of saluation. II. If the beleeuing of vnwritten traditions were necessary to saluation, then we must as well beleeue the writings of the ancient Fathers as well as the writings of the Apostles, because Apostolicall traditions are not else-where to bee found but in their bookes. And we may not beleeue their sayings as the Word of God, because they often erre being subiect to errour: and for this cause

cauſe their authority, when they ſpeake of traditions may be ſuſpected: and wee may not alwayes beleeue them vpon their word.

Obiections for Traditions.

Firſt they alleadge, 2 *Theſſ.*2.15. where the Apoſtle biddes that Church keepe the *ordinances which he taught them either by word or letter*. Hence they gather, that beſide the written word, there be vnwritten traditions, that are indeed neceſſary to bee kept and obeyed. *Anſw.* It is very likely, that this Epiſtle to the Theſſalonians was the firſt that euer *Paul* writ to any Church, though in order it haue not the firſt place; and therefore at the time when this Epiſtle was penned, it might well fall out, that ſome things needfull to ſaluation were deliuered by word of mouth, not being as yet written by any Apoſtle. Yet the ſame things were afterward ſet downe in writing, either in the ſecond Epiſtle or in the Epiſtles of *Paul*.

Obiect. 11. That *Scripture is Scripture*, is a point to be beleeued, but that is a tradition vnwritten; and therefore one tradition there is not written, that we are to beleeue. *Anſw.* That the bookes of the Old and New Teſta-

ment are Scripture, it is to bee gathered and beleeued not vpon bare tradition, but from the very bookes themſelues, on this manner. Let a man that is indued with the Spirit of diſcerning, read the ſeuerall bookes, withall let him conſider the profeſſed author therof which is God himſelfe, and the matter therein contained, which is a moſt diuine and abſolute truth full of piety: the manner and forme of ſpeech, which is full of maieſty in the ſimplicity of words. The end whereat they wholly ayme, which is the honour and glory of God alone, &c. And hee ſhall be reſolued that Scripture is Scripture, euen by the Scripture it ſelfe. Yea, and by this meanes hee may diſcerne any part of Scripture, from the writings of men whatſoeuer. Thus then Scripture prooues it ſelfe to be Scripture: and yet we deſpiſe not the vniuerſall conſent or tradition of the Church in this caſe: which though it doe not perſwade the conſcience, yet is it a notable inducement to mooue vs to reuerence, and regard the writings of the Prophets and Apoſtles. It will be ſaid, where is it written that Scripture is Scripture? I anſwer, not in any one particular place or booke of Scripture, but in euery line and page of the whole Bible to him that can reade with the ſpirit of diſcer-

diſcerning, and can diſcerne the voyce of the true Paſtour, as the ſheepe of Chriſt can doe.

Obiect. III. Some bookes of the canon of the Scripture are loſt, as the *bookes of the warres of God, Num.*21.14. *The booke of the iuſt. Ioſu.*10.13. the bookes of Chronicles of the Kings of *Iſrael* and *Iuda*, 1 *Kin.* 14.19. the bookes of certaine Prophets, *Nathan*, *Gad*, *Iddo*, *Ahiah*, and *Semiah*: and therefore the matter of theſe bookes muſt come to vs by tradition. *Anſ.* Though it be granted that ſome bookes of Canonicall Scripture be loſt; yet the Scripture ſtill remaines ſufficient, becauſe the matter of thoſe books (ſo farre forth as it was neceſſary to ſaluation) is contained in theſe bookes of Scripture that are now extant. Againe, I take it to bee a truth (though ſome thinke otherwiſe) that no part of the Canon is loſt: for *Paul* ſaith, *Whatſoeuer things were written aforetime, were written for our learning, that wee through patience and comfort of the Scriptuee, &c. Rom.*15.4. where he takes it for granted, that the whole Canon of holy Scripture was then extant. For if hee had thought. that ſome bookes of Scripture had beene loſt, he would haue ſaid; whatſoeuer was written and is now extant, was written for our learning and comfort. For bookes

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that are loſt ſerue neither for learning nor comfort. Againe, to hold that any bookes of Scripture ſhould be loſt, cals into queſtion Gods prouidence, and the fidelity of the Church, who hath the books of God in keeping, and is therefore called the pillar and ground of truth. And touching the bookes before mentioned, I anſwer thus: The booke of the warres of God, *Num.* 21.14. might be ſome ſhort bill or narration of things done among the Iſraelites, which in the dayes of *Moſes* went from hand to hand. For ſometime a booke in Scripture, ſignifieth *a roule* or *Catalogue*, as the firſt chapter of Mathew, which containeth the genealogie of our Sauiour Chriſt, is called *the booke of the generation of Ieſus Chriſt*. Againe, the *booke of the iuſt* and the bookes of Chronicles, which are ſaid to be loſt, were but as the Chronicles of England are with vs: euen politicke records of the acts and euents of things, in the kingdome of *Iuda* and *Iſrael*: out of which the Prophets gathered things neceſſary to bee knowne, and placed them in holy Scripture. As for the bookes of *Iddo*, *Ahiah*, *Semiah*, *Gad*, and *Nathan*, they are contained in the bookes of the Kings and Chronicles and in the bookes of Samuel, which were not written by him alone, but by ſundry Prophets,

1 *Chro.*

1 *Chr.*29.29. as alſo was the booke of Iudges. As for the bookes of *Salomon* which are loſt, they did not concerne religion and matters of ſaluation, but were concerning matters of Philoſophy and ſuch like things.

Obiect. IV. *Moſes* in Mount *Sina*, beſide the written law, receiued from God a more ſecret doctrine, which he neuer writ, but deliuered by tradition or word of mouth to the Prophets after him: and this the Iewes haue now ſet downe in their *Cabala*. *Anſw.* This indeed is the opinion of ſome of the Iewes, whom in effect and ſubſtance ſundry Papiſts follow: but we take it for no better then a Iewiſh dotage. For if *Moſes* had knowne any ſecret doctrine beſide the written law, he could neuer haue giuen this Commandement of the ſaid law, *Thou ſhalt not adde any thing thereto.*

Obiect. V. Heb.5.12. Gods Word is of two ſorts, *milke*, and *ſtrong meat*. By milke, we muſt vnderſtand the Word of God written, wherein God ſpeakes plainly to the capacity of the rudeſt: but ſtrong meate is vnwritten traditions, a doctrine not to be deliuered vnto all, but to thoſe that grow to perfection. *Anſw.* We muſt know, that one and the ſame Word of God is milke and ſtrong meate, in regard of the manner of handling

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and propounding of it. For being deliuered generally and plainely, to the capacity of the ſimpleſt, it is milke; but being handled particularly and largely, and ſo fitted for men of more vnderſtanding, it is ſtrong meate. As for example: the doctrine of the creation, of mans fall, and redemption by Chriſt, when it is taught ouerly and plainely, it is milke: but when the depth of the ſame is throughly opened, it is ſtrong meate. And therefore it is a conceit of mans braine, to imagine that ſome vnwritten word is meant by ſtrong meate.

Obiect. VI. Sundry places of Scripture be doubtfull; and euery religion hath his ſeuerall expoſition of them, as the Papiſts haue theirs, and the Proteſtants theirs. Now then ſeeing there can be but one truth, when queſtion is of the interpretation of Scripture, recourſe muſt bee had to the tradition of the Church, that the true ſenſe may bee determined, and the queſtion ended. *Anſw.* It is not ſo: but in doubtfull places Scripture it ſelfe is ſufficient to declare his owne meaning: Firſt, by the analogie of faith. which is the ſumme of religion gathered out of the cleareſt places of Scripture: Secondly, by the circumſtances of the place, and the nature and ſignification of the Word: thirdly,

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by conference of place with place. By theſe and like helpes contained in Scripture, wee may iudge which is the trueſt meaning of any place. Scripture it ſelfe is the text, and the beſt gloſſe. And the Scripture is falſly tearmed the matter of ſtrife, it being not ſo of it ſelfe, but by the abuſe of man.

And thus much for our conſent concerning Traditions, wherein wee muſt not be wauering but ſteadfaſt, becauſe notwithſtanding our renouncing of Poperie, yet Popiſh inclinations and diſpoſitions be rife among vs. Our common people maruelouſly affect humane traditions; yea mans nature is inclined more to be pleaſed with them, then with the Word of God. The feaſt of the natiuity of our Sauiour Chriſt, is onely a cuſtome and tradition of the Church, and yet men are commonly more carefull to keepe it then the Lords day, the keeping whereof ſtands by the morall law. Poſitiue lawes are not ſufficient to reſtraine vs from buying and ſelling on the Sabbath; yet within the twelue dayes no man keepes market. Againe, ſee the truth of this in our affection to the miniſtery of the word: let the Preacher alleadge *Peter* and *Paul* the people count it but common ſtuffe, ſuch as any man can bring: but let men come and alleadge

Ambroſe

Ambroſe, Auſtine, and the reſt of the fathers; oh, he is the man, hee is alone for them. Againe, let any man be in danger any way, and ſtraight hee ſendeth to the wiſe man or wizzard: Gods Word is not ſufficient to comfort and direct him. All this argues that Popery denied with the mouth, abides ſtill in the heart: and therefore we muſt learne to reuerence the written word, by aſcribing vnto it all manner of perfection.

The eight point: of Vowes.

Our conſent.

TOuching vowes this muſt be knowne, that we do not condemne them altogether, but onely labour to reſtore the purity of doctrine touching this point: which by the Church of Rome from time to time hath bin corrupted and defaced. We holde therefore that a vow is a promiſe made to God touching ſome duties to be performed vnto him: and it is two-fold, generall, or ſpeciall. The generall vow is that which concernes all beleeuers: and it is made in the couenant both of the law, and of the Goſpell. I will here onely ſpeake of the vow which is made

made in the couenant of the Goſpel, in which there be two actions: one of God, the other of man. God in mercy on his part promiſeth to men the remiſſion of ſinnes and life euerlaſting: and man againe for his part promiſeth to beleeue in Chriſt, and to obey God in all his Commandements. All men euer made this vow vnto God, as the Iewes in circumciſion: which alſo they renewed ſo often as they receiued the Paſſeouer: and in the New Teſtament all that are baptized doe the like. And in baptiſme this vow is called the ſtipulation of a good conſcience, whereby we purpoſe to renounce our ſelues, to beleeue in Chriſt, and to bring forth the fruits of true repentance: and it ought to be renued ſo oft as wee are partakers of the Supper of the Lord. This vow is neceſſary and muſt bee kept as a part of the true worſhip of God; becauſe it is a promiſe, wherein we vowe to performe all duties commanded of God either in the law, or in the Goſpel. It may bee demanded, conſidering wee are bound to obedience, how we bind our ſelues in baptiſme thereto. *Anſw.* Though we be already bound partly by nature, and partly by the written word, yet we may renue the ſame bond in a vowe, and hee that is bound may further binde himſelfe, ſo it be for this end,

end, to helpe his dulneſſe for want of zeale, and to make himſelfe more forward in duties of loue to men and the worſhip of God: to this end *Dauid* ſware to keepe the law of God, *Pſal.* 119. 116. though he were bound vnto it by nature & by the writtē law it ſelf.

The ſpeciall vowe is that, which doth not reach to the perſon of all beleeuers, but onely concernes ſome ſpeciall men vpon ſome ſpeciall occaſions. And this kind of vowe is twofold. The firſt is, the vowe of a ceremoniall duty in the way of ſeruice to God: and it was in practice in the Church of the Iewes vnder the Old Teſtament: examples heereof are two eſpecially, the firſt was the vow of the Nazarites, whereto no kind of men were bound by Gods Commandement, but they bound themſelues: God onely preſcribing the manner and order of keeping the ſame with rites pertaining thereto, as abſtinence from wine, the not cutting of their haire, and ſuch like. The ſecond example is of the Iewes, when of their owne accords, they vowed to giue God houſe or land, ſheepe, or oxen, or any like things, for the maintenance of the legall worſhip: and of this alſo God preſcribeth certaine rules, *Leuit.* 27. Now theſe vowes were part of the Iewiſh pædagogue or ceremoniall law, wherein God trained

ned vp the Iewes in the old teſtament: and being obſerued of thē they were parts of Gods worſhip: but now vnder the Goſpell they are not: being all aboliſhed with the ceremoniall law, to which Chriſt put an end at his death vpon the croſſe. It is true *Paul* made a vow, and ſince kept the ſame, in the time of the new Teſtament, *Act.* 18. yet not as a part of Gods worſhip: but as a thing indifferēt for the time wherein he onely condiſcended to the weaknes of the Iewes, that by this means he might bring them the better vnto Chriſt. And whereas Chriſt is called a Nazarite, *Math.* 2 23. we may not thinke he was of that very order, becauſe he did not abſtaine from wine: but he was ſo tearmed becauſe he was the verity and accompliſhment of this order. For by it was ſignified that Gods Church was a peculiar people ſeuered or choſen out of the world, & that Chriſt in reſpect of holines was alſo ſeparated from all ſinners. And the words in S. Mathew, *he ſhall be called a Nazarite*, are borrowed from the book of Iudges, c. 13. where they are properly ſpoken of Sampſon, and in type or figure of Chriſt. For as Sampſon ſaued Iſrael by his death, ſo did Chriſt ſaue his Church. And as Sampſon killed his enemies more by death then by life, ſo did Chriſt. It is plaine therefore that this kind of vow bin-

deth not vs for there are no more ceremonies to be kept vnder the Goſpell for parts of Gods worſhip, but the outward rites of Baptiſme and the Lords Supper. Vowes concerning meates, and drinkes, attire, touching, taſting, times, places, dayes, were proper to the Iewes.

The ſecond kind of ſpeciall vow is that whereby a man promiſeth freely to performe ſome outward and bodily exerciſe, for ſome good end: and this vow alſo (if it be made accordingly) is lawfull, and belongs both to the Church of the Old and New Teſtament. In the old we haue the example of the Rekabites, *Ier*: 35. who by the appointment of *Ionadab* their Father abſtained from ſtrong drinke, and Wine, from planting Vineyards and Orchardes: whereby *Ionadab* intended onely to breake them before hand, and to acquaint them with their future condition and ſtate, that they ſhould be ſtrangers in a forraine land; that ſo they might prepare themſelues to indure hardneſſe in the time to come. And now in the New Teſtament we haue warrant in like manner to vow: as if a man by drinking of Wine or ſtrong drinke, find himſelfe prone to drunkenneſſe, he may vow with himſelfe to drink no more wine nor ſtrong drinke for ſo long time,

time, as hee feeles the drinking thereof will ſtirre vp his infirmity, and miniſter occaſion of ſinning. Of this kind alſo are the vowes in which we purpoſe and promiſe to God, to keepe ſet times of faſting, to taske our ſelues in prayer and reading of holy Scriptures, and to giue ſet almes for ſpeciall cauſes knowne to our ſelues, and to doe ſundry like duties. And that wee bee not deceiued in making ſuch vowes, certaine rules muſt be remembred: I. that the vow be agreeable to Gods will and Word: for if it be otherwiſe, the making as alſo the keeping thereof is ſinne. Vowes muſt not bee the bonds of iniquity. II. It muſt ſo be made, that it may ſtand with Chriſtian liberty. For we may not make ſuch things neceſſary for conſcience, which God hath made free. Now Chriſtian liberty allowes vnto vs the free vſe of all things indifferent, ſo it be out of the caſe of offence. Hence it followes that vowes muſt be made and kept or not kept, ſo farre forth as in conſcience they may ſtand or not ſtand with our liberty purchaſed by Chriſt. III. The vow muſt be made with conſent of ſuperiours, if wee bee vnder gouerment. Thus among the Iewes the vow of a daughter might not ſtand vnles the conſent of parents came thereunto. IIII. It muſt bee in

the power and ability of the maker thereof, to doe or not to doe: a vow made of a thing impoſſible, is no vow. V. It muſt be agreeable to the calling of him that maketh it: that is, both to his generall calling as hee is a Chriſtian, and to that particular calling wherein he liueth. If it be againſt either one or both, it is vnlawfull. V I. It muſt bee made with deliberation. Raſh vowes be not lawfull, though the things vowed may bee done lawfully. V I I. The end muſt be good, which is to preſerue and exerciſe the gifts of faith, prayer, repentance, obedience, and other vertues of the mind: as alſo to teſtifie our thankefulneſſe vnto God for bleſſings receiued. Theſe are the principall rules that muſt be obſerued in making of vowes: and heerewithall muſt be remembred that vowes made on this manner, are by themſelues no part of Gods worſhip, but onely helpes and furtherances thereunto: and thus are we to eſteeme of all the vowes of the new Teſtament. And thus much of ſpeciall vowes; and of our conſent herein.

The diſſent or difference.

The points of difference betweene vs touching

ching vowes are especially three. I. The Church of Rome teacheth that in the new Testament we are as much bound to make vowes, as was the Church of the Iewes, and that euen in externall exercises. We say no: considering the ceremoniall law is now abolished: and we haue onely two ceremonies by commandement to bee obserued, baptisme, and the Supper of the Lord. Againe, we are not so much bound to make or keepe vowes as the Iewes were: because they had a commandement so to doe, and wee haue none at all. But they alleadge to the contrary the Prophet *Esay*, cap. 19. 20. who speaking of the time of the Gospell, saith, *the Egyptian shall know the Lord, and shall vow vnto him and keepe it.* I answer two wayes: first, that the Prophet in this place expresseth and signifieth the spirituall worship of the New Testament by ceremoniall worship then vsed: as he doth also in the last chapter where hee calleth the ministers of the new Testament *Priests* and *Leuites*. Secondly, we grant, the Church of the new Testament makes vowes vnto God, but they are of morall and Euangelicall duties: which must not be left vndone: and if vowing will indeed further them, it is not to be neglected. And therfore so oft as we come to the Lords

Table, we in heart renew the vow and promiſe of obedience. And though vowes bee made of things and actions indifferent, yet are they not any parts of Gods worſhippe which is the point to be prooued.

Againe they alleadge. Pſal. 75. 11. *Vow vnto God and performe it.* And they ſay that this commandement bindes all men. *Anſw.* That Commandement firſt binds the Iewes to the making of ceremoniall vowes. Againe *Dauid* heere ſpeakes of the vowing of praiſe and thankeſgiuing vnto God: and ſo he expounds himſelfe, Pſal. 56. 12. *My vowes are vpon me, I will offer praiſes vnto God:* and this vow indeed concerneth all men, becauſe it reſpects a morall duty, which is to ſet forth the praiſe of God.

II. Point of difference. They alſo hold that vowes made euen of things not commanded, as meats, drinkes, attire, &c. are parts of Gods worſhip, yea that they tend to a ſtate of perfection, in that the keeping of them brings men to an higher eſtate then the keeping of the law can doe. Wee flatly ſay, no: holding that lawfull vowes bee certaine ◦ ſtayes and props of Gods worſhip, and not the worſhip it ſelfe. For *Paul* ſaith plainely, 1 Tim. 4. 8. *Bodily exerciſe profiteth little, but godlines is profitable for much.* Again,

◦ Adminicula cultus diuini.

as

as Gods Kingdome is, ſo muſt his worſhip be: and Gods Kingdome ſtandeth not in outward things, as in eating, drinking, and ſuch like actions: and therefore his worſhip ſtandeth not in outward things.

III. Point of difference. They maintaine ſuch vowes to be made, as are not agreeable to the rules before named: and herein alſo wee are to diſſent from them. The firſt and principall is, the vow of continency, whereby a man promiſeth to God to keepe chaſtity all wayes in ſingle life, that is, out of the eſtate of wedlocke. This kind of vow is flat againſt the Word of God: and therefore vnlawfull. For *Paul* ſaith, 1 *Cor.7.9. If they can not containe let them marry*, 1 Tim.4.1. It is *a doctrine of diuels* to forbid to marry. Heb. 13.4. *Marriage is honourable among all, and the bed vndefiled.* Againe, this vow is not in the power of himſelfe that voweth: for continency is the gift of God, who giueth it not vnto all, but to whom he will, and when he will, and as long as he will. They alleadge, that in the want of continency, faſting and prayer obtaine it. *Anſw.* It is not ſo: Gods gifts be of two ſorts: ſome are common to all beleeuers, as the gift of faith, repentance, and the feare of God, &c. Others are peculiar to ſome onely, as the gift of continency,

nencie, 1. *Corinth.* 7. 7. I would that all men were as my ſelfe am, but *euery man hath his proper gift of God, one this way; an other that way.* Now, if we faſt and pray for the increaſe of the common gifts of God, as faith, repentance, and all ſuch as are needfull to ſaluation, we may obtaine them in ſome meaſure, but the like cannot bee ſaid of particular gifts. The child of God may pray for health or wealth, and not obtaine either of them in this world; becauſe it is not the will of God to vouchſafe theſe bleſſings to all men, and *Paul* praied three times to be deliuered from a temptation, and yet obtained not his ſuit. And ſo may we likewiſe pray for chaſtity in ſingle eſtate, and yet neuer obtaine it: becauſe, it may be, it is the will of God to ſaue vs without it. This vow therefore we abhorre as a thing that hath heretofore and doth ſtill, bring forth innumerable abominations in the world. Yet here marke in what manner we doe it. Firſt of all, though we miſlike the vow; yet we like and commend ſingle life. Marriage indeed is better in two reſpects: firſt, becauſe God hath ordained it to be a remedie of continencie to all ſuch perſons as cannot containe: ſecondly, becauſe it is the ſeminarie both

of

of Church and Common-wealth; and it bringeth forth a *ſeede of God* for the inlarging of his kingdome. Yet ſingle life in them that haue the gift of continency, is in ſome reſpects to bee preferred. Firſt, becauſe it brings liberty in perſecution. Thus *Paul* ſaith, 1 Cor 7 26. *I ſuppoſe it to be good for the preſent neceſſity for a man ſo to bee.* Secondly, becauſe it frees men from the common cares, moleſtations, and diſtractions that bee in the family, v. 28. *Such ſhall haue trouble in the fleſh, but I ſpare you.* Thirdly, becauſe ſingle parties doe commonly with more bodily eaſe and liberty worſhip God: it being ſtill preſuppoſed, that they haue the gift of continency. v. 34 *The vnmarried woman careth for the things of the Lord, that ſhee may be holy both in body and ſpirit.*

Againe, though we miſlike the vow, yet we hold and teach, that men or women being aſſured that they haue the gift of continencie, may conſtantly reſolue and purpoſe with themſelues to liue and lead a ſingle life. 1 Cor. 7. 38. *He that ſtandeth firme in his owne heart that he hath no need, but hath power of his owne will, and hath ſo* decreed in his heart *that hee will keepe his virginity, he doth well.* And we imbrace the ſaying of *Theodoret* on 1. *Tim.* c. 4. *For he doth not* (ſaith he)

blame ſingle life, or continency, but he accuſeth them that by law enacted compell *men to follow theſe.* And men made themſelues chaſte for the kingdome of heauen, *Matth.*19.12. not by vow, but by a purpoſe of heart, which is farre leſſe then a vowe, and may bee changed vpon occaſion, whereas a vowe cannot, vnleſſe it doe euidently appeare to bee vnlawfull.

Thirdly, for ſuch perſons as are able to containe, to liue ſingle for the ends before named, indeed wee hold it to bee no counſell of perfection, yet doe we not deny it to be a counſell of expedience or outward eaſe, according to that which *Paul* ſaith, ver. 25. *I giue mine aduiſe,*—and 35. *I ſpeake this for your commodity not to intangle you in a ſnare.*

Laſtly, wee thinke that if any hauing the gift of continency, doe make a vowe to liue ſingle, and yet afterward marry (the ſaid gift remaining) they haue ſinned. Yet not becauſe they are married, but becauſe their vow is broken. And thus ſaid *Auguſtine* of widdowes that married after their vow. *lib de bono viuit. c.9.*

The ſecond, is the vowe of pouerty and Monaſticall life, in which men beſtow all they haue on the poore: and giue themſelues wholly and onely to prayer and faſting. This

vow

vow is againſt the will of God. Act. 20. 35. *It is a more bleſſed thing to giue then to receiue,* Prou. 28. 7. *Giue me neither riches nor pouerty,* Deut. 28. 22. *Pouerty is numbred* among *the curſes of the law*: none whereof are to be vowed. And it is the rule of the holy Ghoſt; 2 *Theſ.* 3 10. *He that will not labour*, namely, in ſome ſpeciall and warrantable calling, *muſt not eate.* And v. 12. *I exhort that they worke with quietneſſe and eate their owne bread.* Now when as men liue apart from others, giuing themſelues onely to prayer and faſting, they liue in no calling. And it is againſt the generall vow made in Baptiſme, becauſe it freeth men from ſundry duties of the morall Law, and changeth the proper end of mans life. For euery man muſt haue two callings. The firſt is the generall calling of a Chriſtian, by vertue of which he performeth worſhip vnto God, and duties of loue to men. The ſecond is a particular calling, wherein according to his gift, hee muſt doe ſeruice to men in ſome function, pertaining either to the Church or common-wealth, whereof he is a member. And the firſt of theſe twaine muſt be performed in the ſecond: and the ſecond in and with the firſt. The end of mans life is, not onely to ſerue God by the duties of the firſt Table, but by ſeruing of man in the

duties of the ſecond table to ſerue God. And therefore the loue of our neighbour is called the *fulfilling of the whole law*. Rom. 13. 10. becauſe the law of God is practiſed not apart; but in and with the loue of our neighbour. This being ſo, it is manifeſt that vowed pouerty in Monkiſh life makes many vnprofitable members both of Church and Commonwealth.

And though we miſlike this vow alſo, yet we doe it, holding theſe concluſions: Firſt, that a man may forſake all his goods vpon ſpeciall calling, as the Apoſtles did, when they were ſent to preach the Goſpel through the whole world. Secondly, goods may bee forſaken, yea wife, children, parents, brethren, and all, in the caſe of confeſſion, that is, when a man for the religion of Chriſt is perſecuted and conſtrained to forſake all hee hath. For then the ſecond Table giues place to the duties of the firſt, *Mark*. 10. *ver*. 29. III. That for the time of perſecution, men may withdraw themſelues (iuſt occaſion offered) and goe apart to wildernesſes or like places, *Heb*. 11. 37. yet for the time of peace I ſee no cauſe of ſolitary life. If it be alleadged, that men goe apart for contemplation & ſpirituall exerciſes, I ſay againe that Gods grace may as well be exerciſed in the family

as

as in the cloiſter. The family is indeed as it were a ſchoole of God, in which they that haue but a ſparke of grace may learne and exerciſe many vertues, the acknowledgement of God, inuocation, the feare of God, loue, bountifulnes, patience, meeknes, faithfulneſſe, &c. Nay here be more occaſions of doing, or taking good, then be or can be in a cloiſter. III. That, wee condemne not the Old and ancient Monkes, though wee like not euery thing in them. For they liued not like idle-bellies, but in the ſweat of their owne browes, as they ought to [d] doe: and many of them were married: and in their meate, drinke, apparell, rule, vow, and whole courſe of life, differed from the Monkes of this time, euen as heauen from earth.

[d] Zoſom. l. 1. c. 13. Epiph. bar. 78. Auguſt. de Mon. Eccle. l. 2. c. 31. & de opere Monach. cap. 17.

The third vow is of regular obedience, whereby men giue themſelues to keepe ſome deuiſed rule or order, ſtanding moſt commonly in the obſeruation of exerciſes in outward things, as meats and drinkes, and apparell, &c. This vow is againſt Chriſtian liberty, whereby is granted a free vſe of all things indifferent, ſo it be without the caſe of offence, Gal. 5. 1. *Stãd faſt in the liberty wherin Chriſt hath made you free*, Coloſ. 2. 16. *Let no man iudge you in meate and drinke.* To conclude, whereas the Papiſts magnifie theſe

theſe their vowes, and yet make no ſuch account of the vow in Baptiſme: wee for our parts muſt be contrary to them, not onely in iudgement, but alſo in practice: and wee ought to haue ſpeciall care to make good the vowes we haue plight to God according to his Commandement. In our creation we made vowe of obedience: and being receiued into the couenant of grace, we vowed to beleeue in Chriſt, and to bring forth fruits of new obedience, and this vowe is renewed as oft as we come to the Lords Table: our duty therefore is, to performe them alſo to God, as *Dauid* ſaith, *Vowe vnto God and keepe it:* and if we keepe them not, all turnes to our ſhame and confuſion. Men ſtand much on the keeping of that Word which they haue paſſed to men, and it is taken for a point of much honeſty, as it is indeed. Now then if there be ſuch care to keepe touch with men, much more ſhould wee haue care to keepe couenant with God.

The ninth point: of Images.

Our Conſent.

Concluſion. I. We acknowledge the ciuill vſe of images as freely and truely as the Church

Church of Rome doth. By *ciuill vſe* I vnderſtand, that vſe which is made of them in the common ſocieties of men, out of the appointed places of the ſolemne worſhip of God. And this to bee lawfull, it appeareth becauſe the artes of painting and grauing are the ordinance of God: and to be skilfull in them is the gift of God as the example of *Bezaleel*, and *Aholiab* declare, *Exod.* 35. 30. This vſe of Images may be in ſundry things. I. In the adorning and ſetting forth of buildings; thus *Salomon* beautified his throne with the image of lyons. And the Lord commanded his temple to bee adorned with the images of palme trees, of pomegranates, of bulls, cherubes, and ſuch like. II. It ſerues for the diſtinction of coynes: according to the practice of Emperours and Princes of all nations. When Chriſt was asked, *Mat.* 22. whether it was lawfull to giue tribute to *Cæſar* or no? he called for a penny and ſaid, *whoſe Image or ſuperſcription is this?* they ſaid *Cæſars:* he then ſaid, *giue to Cæſar the things that are Cæſars:* not condemning but approouing the ſtampe or image vpon his coyne. And though the Iewes were forbidden to make images in way of repreſentation, or worſhip of the true God: yet the Sycle of the ſanctuary, which they vſed, ſpecially after

after the time of *Moſes*, was ſtamped with the image of the Almond tree, and the pot of Manna. III. Images ſerue to keepe in memory friends deceaſed whom we reuerence. And it is like, that hence came one occaſion of the images that are now in vſe in the Romane Church. For in the dayes after the Apoſtles men vſed priuately to keepe the pictures of their friends departed: and this practice after crept into the open congregation: and at laſt, ſuperſtition getting head, images began to be worſhipped.

Concluſ. II. We hold the hiſtoricall vſe of images to be good and lawfull: and that is, to repreſent to the eye the acts of hiſtories, whether they be humane, or diuine: and thus we thinke the hiſtories of the Bible may be painted in priuate places.

Concluſ. III. In one caſe it is lawfull to make an image to teſtifie the preſence or the effects of the maieſty of God, namely, when God himſelfe giues any ſpeciall commandement ſo to doe. In this caſe *Moſes* made and erected a brazen ſerpent, to be a type, ſigne, or image to repreſent Chriſt crucified. *Iohn* 3. 14. And the Cherubes ouet the mercy ſeat ſerued to repreſent the maieſty of God, to whom the Angels are ſubiect. And in the ſecond commandement it

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is not ſimply ſaid, Thou ſhalt not make a grauen image: but with limitation, Thou ſhalt not make *to thy ſelfe*, that is, on thine owne head vpon thine owne will and pleaſure.

IV. The right images of the new Teſtament, which we hold and acknowledge, are the doctrine and preaching of the Goſpell, and all things that by the Word of God pertaines thereto, Gal. 3. *Who hath bewitched you that yee ſhould not obey the truth to whom Ieſus Chriſt was before deſcribed in your ſight and among you crucified.* Hence it followes that the preaching of the Word, is as a moſt excellent picture in which Chriſt with his benefits are liuely repreſented vnto vs. And we diſſent not from *Origen.* contra Celſ. lib. 8. who ſaith, *Wee haue no images framed by any baſe worke, but by ſuch as are brought forth and framed by the Word of God, namely patterns of vertue, and frames reſembling Chriſtians*, He meanes that Chriſtians themſelues are the images of Chriſtians.

The Difference.

Our diſſent from them touching images ſtands in three points. I. The Church of Rome holds it lawfull for them to make images to reſemble God, though not in reſpect

of his diuine nature: yet in reſpect of ſome properties and actions. We on the contrary hold it vnlawfull for vs to make any image, any way to repreſent the true God: or, to make an image of any thing in way of religion, to worſhip God, much leſſe the creature thereby. For the ſecond Commandement ſaith plainely, Exod. 20 4. *Thou ſhalt not make to thy ſelfe any grauen image, or the likenes of any thing in heauen, &c.* The Papiſts ſay the Commandement is meant of the images of falſe gods. But will they, nill they, it muſt bee vnderſtood of the images of the true Iehouah; and it forbids vs [a] to reſemble God, either in his nature, properties, or workes, or to vſe any reſemblance of him for any ſacred vſe: as to helpe the memory, when we are about to worſhip God. Thus much the holy Ghoſt who is the beſt expounder of himſelfe, teacheth moſt plainely, *Deut.* 4. 15,16. *Thou ſaweſt no image at all* (either of falſe or true God) *and therefore thou ſhalt not make any likeneſſe of any thing.* And againe, the Prophet *Eſay*, ca. 40. 18. reproouing idolaters asketh *to whom they will liken God*, or, *what ſimilitude will they ſet vpon him?* And v. 21. *Know ye nothing? haue ye not heard? hath it not bin* told *you* from the beginning? as if he ſhould ſay, haue yee forgotten the ſecond com-

[a] So ſaith Romane Catech. 2. Com.

commandement, that God gaue vnto your fathers? And thus hee flatly reprooues all them that reſemble the true God in images. But they ſay further, that by *images* in the ſecond commandement are meant *idols*, that is (ſay they) ſuch things as men worſhip for Gods. *Anſ.* If it were ſo, we ſhould confound the firſt and ſecond commandements. For the firſt, Thou ſhalt haue no other gods before my face, forbids all falſe gods, which man wickedly frames vnto himſelfe, by giuing his heart and the principall affections thereof, to them: and therefore idols alſo are here forbidden, when they are eſteemed as Gods. And the diſtinction they make that an Image is the repreſentation of true things, as Idol of things ſuppoſed, is falſe. *Tertullian* [c] ſaith that euery *forme* or repreſentation is ſo tearmed *an Idol.* And *Iſidore* [d] ſaith, that the heathen vſed the names of *image* and *idol* indifferently in one and the ſame ſignification. And S. *Steuen* in his apologie, *Acts* 7.41. cals the golden calfe an *Idol.* *Hierome* ſaith, [e] that idols are images of dead men. Ancient Diuines accord with all this which I haue ſaid. *Lactantius* ſaith, Iuſt. li 2. cap. 19. *Where images are for religion ſake, there is no religion.* The Councell of Eibera. can. 36. decreed, that *nothing ſhould bee painted on the walles of Churches,*

[c] De Idol. cap. 3.

[d] Erym. l. 8

[e] in Iſa. 37.

ches, which is adored of the people. f Origen. We ſuffer not any to worſhip Ieſus at altars, images and temples: becauſe it is written, Thou ſhalt haue none other Gods. And Epiphanius ſaith, It is againſt the authority of the Scriptures to ſee the image of Chriſt, or of any Saints hanging in the Church. In the ſeuenth Councell of Conſtantinople theſe words of Epiphanius are cited againſt the Encratitæ. Be mindefull beloued children not to bring images into the Church, nor ſet them in the places where the Saints are buried, but alwayes carry God in your hearts, neither let them be ſuffered in any common-houſe: for it is not meet that a Chriſtian ſhould be occupied by the eyes but by the meditation of the minde.

f Contra. Celſ. l. 7.

Epiſt. ad Ioh. Hier.

Arguments of the Papiſts.

The reaſons which they vſe to defend their opinions are theſe. I. In *Salomons* Temple were erected Cherubins, which were images of angels, on the Mercy-ſeat where God was worſhipped: and thereby was reſembled the Maieſty of God, therefore it is lawfull to make images to reſemble God. *Anſw.* They were erected by ſpeciall commandement

mandement from God, who preſcribed the very forme of them, and the place where they muſt be ſet: and thereby *Moſes* had a warrant to make them; otherwiſe he had ſinned: let them ſhew the like warrant for their images if they can. Secondly, the Cherubins were placed in the holy of holies in the moſt inward place of the Temple, and conſequently were remoued from the ſight of the people, who onely heard of them: and none but the high prieſt ſaw them, and that but once a yeere. And the Cherubins without the vaile, though they were to be ſeene, yet were they not to be worſhipped, *Exod.* 20.4. Therefore they ſerue nothing at all to iuſtifie the images of the Church of Rome.

Obiect. II. God appeared in the forme of a man to *Abraham*, Gen.18.1,13. and to *Daniell*, who ſaw the ancient of daies ſitting on a throne, *Dan.*9. Now as God appeared, ſo may he be reſembled: therefore (ſay they) it is lawfull to reſemble God in the forme of a man, or any like image, in which he ſhewed himſelfe to men. *Anſw.* In this reaſon the propoſition is falſe: for God may appeare in whatſoeuer forme it pleaſeth his Maieſty; yet doth it not follow, that man ſhould therefore reſemble God in thoſe formes; man hauing no liberty to reſemble

him in any forme at all: vnleſſe he be commanded ſo to doe. Againe, when God appeared in the forme of a man, that forme was a ſigne of Gods preſence onely for the time when God appeared, and no longer; as the bread and wine in the Sacrament are ſignes of Chriſts body and bloud, not for euer, but for the time of adminiſtration: for afterward they become againe, as common bread and wine. And when the holy Ghoſt appeared in the likenes of a doue, that likenes was a ſigne of his preſence no longer then the holy Ghoſt ſo appeared. And therefore hee that would in theſe formes repreſent the Trinity, doth greatly diſhonour God, and doe that for which he hath no warrant.

Obiect. III. Man is the image of God, but it is lawfull to paint a man, and therefore to make the image of God. *Anſ.* A very cauill: for firſt a man cannot be painted, as hee is the image of God, which ſtands in the ſpirituall gifts of righteouſneſſe and true holineſſe. Againe, the image of man may bee painted for ciuill or hiſtoricall vſe, but to paint any man for this end to repreſent God, or in the way of religion, that we may the better remember and worſhip God, it is vnlawfull. Other reaſons which they vſe are of ſmall moment, and therefore I omit them.

II. Differ. They teach and maintaine, that images of God and of Saints may bee worshipped with religious worshipp, specially the crucifixe. For ° *Thomas* of Watering saith, *Seeing the crosse doth represent Christ, who dyed vpon a Crosse, and is to be worshipped with diuine honour: it followeth that the Crosse is to be worshipped so too.* We on the contrary, hold they may not. Our principall ground is the second commandement, which containeth two parts: the first, forbiddeth the making of images to resemble the true God: the second, forbids the worshipping of them, or God in them, in these words, *Thou shalt not bow downe to them.* Now, there can bee no worshipp done to any thing lesse then the bending of the knee. Againe, the brasen Serpent was a type or image of Christ crucified, *Ioh.* 3.14. appointed by God himselfe: yet when the people burned incense to it, 2 *Kin.* 18. 4. *Hezekias* brake it in pieces, and is therefore commended. And when the diuell bad our Sauiour Christ, but to bow downe the knee vnto him, and hee would giue him the whole world, Christ reiects his offer, saying, *Thou shalt worship the Lord thy God, and him onely shalt thou serue.* Matth. 4. 10. Againe, it is lawfull for one man to worship another with ciuill worshipp, but to worshipp

° Serm. part. 3. quest. 25. art. 3.

man with religious honour is vnlawfull. For all religious worſhip is preſcribed in the firſt table: and the honour due to man is only preſcribed in the ſecond table and the firſt commandement thereof, *Honour thy father:* which honour is therefore ciuill and not religious. Now the meaneſt man that can be, is a more excellent image of God, then all the images of God or of Saints that are deuiſed by men. *Auguſtine*, and long after him *Gregory*, in plaine tearmes denieth Images to bee adored.

The Papiſts defend their opinions by theſe reaſons. I. Pſal. 99.5. *Caſt downe your ſelues before his footſtoole. Anſw.* The words are thus to be read, *Bowe at his footſtoole*: that is, at the Arke and Mercy-ſeate, for there he hath made a promiſe of his preſence: the words therefore ſay not, *bowe to the Arke*, but to God at the Arke.

Obiect. II. Exod. 3.5. God ſaid to Moſes, *Stand afar off, and put off thy ſhooes: for the place is holy.* Now if holy places muſt be reuerenced, then much more holy images, as the Croſſe of Chriſt, and ſuch like. *Anſ.* God commanded the ceremony of putting off the ſhooes, that hee might thereby ſtrike *Moſes* with a religious reuerence, not of the place, but of his owne Maieſty, whoſe preſence

ſence made the place holy. Let them ſhew the like warrant for images.

Obiect. III It is lawfull to kneele downe to a chaire of eſtate in the abſence of the King or Queene: therefore much more to the images of God, and of Saints in heauen glorified, being abſent from vs. *Anſw.* To kneele to the chaire of eſtate, is no more but a ciuill teſtimony or ſigne of ciuill reuerence, by which all good ſubiects when occaſion is offered, ſhew their loyaltie and ſubiection to their lawfull Prince. And this kneeling being on this manner, and to no other end, hath ſufficient warrant in the word of God. But kneeling to the image of any Saint departed, is religious, and conſequently more then ciuill worſhip, as the Papiſts themſelues confeſſe. The argument then prooueth nothing, vnleſſe they will keepe themſelues to one and the ſame kinde of worſhip.

III. Difference. The Papiſts alſo teach, that God may be lawfully worſhipped in images, in which he hath appeared vnto men: as the Father, in the image of an old man: the Sonne in the image of a man crucified: and the holy Ghoſt in the likeneſſe of a doue, &c. But wee hold it vnlawfull to worſhip God, in, by, or at any image: for this is the thing which (as I haue prooued before) the

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ſecond Commandement forbiddeth. And the fact of the Iſraelites, *Exo.* 32. in worſhipping the golden calfe, is condemned as flat idolatry; albeit they worſhipped not the calfe, but God in the calfe: for ver. 5. *Aron* ſaith, *To morrow ſhall be the ſolemnity of Iehouah*: whereby he doth giue vs to vnderſtand, that the calfe was but a ſigne of *Iehouah* whom they worſhipped. *Obiect.* It ſeemes the Iſraelites worſhipped the calfe. For *Aron* ſaith, verſ. 4. *Theſe be thy Gods (O Iſrael) that brought thee out of Egypt.* *Anſw.* *Arons* meaning is nothing elſe, but that the golden calfe was a ſigne of the preſence of the true God. And the name of the thing ſignified is giuen to the ſigne; as vpon a ſtage he is called a King that repreſents the King. And *Auguſtine* ſaith, that *images are wont to be called by the names of things whereof they are images*, as the counterfeit of *Samuel* is called *Samuel*. And wee muſt not eſteeme them all as madde men to thinke that a calfe made of their earings, being but one or two dayes old, ſhould be the God that brought them out of Egypt with a mighty hand many daies before.

Ad Simplic. l. 2. q. 3.

And theſe are the points of difference touching Images, wherein we muſt ſtand at variance for euer with the Church of Rome.

For

For they erre in the foundation of religion, making indeed an idol of the true God, and worshipping another Christ then we doe, vnder new tearmes, maintaining the idolatry of the heathen. And therefore haue we departed from them: and so must we still doe, because they are Idolaters; as I haue proued.

The tenth point: Of reall presence.

Our consent.

1. WE hold and beleeue a presence of Christs body and blood in the Sacrament of the Lords supper: and that no fained, but a true and reall presence, which must be considered two waies: first, in respect of the signes; secondly, in respect of the communicants. For the first, we hold and teach, that Christs body and blood, are truely present with the bread and wine, being signes in the Sacrament: but how? not in respect of place, or coexistence; but by sacramentall relation, on this manner: When a word is vttered, the sound comes to the eare; and at the same instant, the thing signified comes to the mind; and thus by relation the word

and

and the thing ſpoken of, are both preſent together. Euen ſo at the Lords table, bread and wine muſt not be conſidered barely, as ſubſtances and creatures, but as outward ſignes in relation to the body and blood of Chriſt: and this relation, ariſing from the very inſtitution of the Sacrament, ſtands in this, that when the elements of bread & wine are preſent to the hand and to the mouth of the receiuer; at the very ſame time the body and blood of Chriſt are preſented to the mind, thus and no otherwiſe is Chriſt truely preſent with the ſignes. The ſecond preſence is in reſpect of the communicants, to whoſe beleeuing hearts he is alſo really preſent. It will be ſaid, what kinde of preſence is this? *Anſw.* Such as the Communion in the Sacrament is, ſuch is the preſence: and by the communion muſt we iudge of the preſence. Now the communion is on this manner: God the Father, according to the tenour of the Euangelicall couenant, giues Chriſt in this Sacrament as really and truly, as any thing can be giuen to man, not by part and peece-meale (as we ſay) but whole Chriſt, God and man, on this ſort. In Chriſt there be two natures, the Godhead, and manhood. The Godhead is not giuen in regard of ſubſtance, or eſſence: but onely in regard of

of efficacy, merits, and operation conueied thence to the manhood. And further, in this sacrament Christs whole manhood is giuen both body and soule, in this order: First of all is giuen the very manhood in respect of substance, and that really: secondly, the merits and benefits thereof, as namely, the satisfaction performed by and in the manhood, to the iustice of God. And thus the entire manhood with the benefits thereof, are giuen wholly and ioyntly together. For the two distinct signes of bread and wine signifie not two distinct giuings of the bodie apart and the blood apart; but the full and perfect nourishment of our soules. Againe, the benefits of Christs manhood are diuersly giuen, some by imputation, which is, an action of God accepting that which is done by Christ as done by vs, and thus it hath pleased God to giue the passion of Christ and his obedience. Some againe are giuen by a kinde of propagation, which I cannot fitly expresse in tearmes, but I resemble it thus: As one candle is lighted by another, and one torch or candle-light is conueied to twenty candles: euen so the inherent righteousnes of euery beleeuer, is deriued from the store-house of righteousnes, which is in the manhood of Christ: for the righteousnes of

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all the members, is but the fruit thereof, euen as the naturall corruption in all mankinde, is but a fruit of that originall ſinne which was in *Adam*. Thus we ſee how God for his part giues Chriſt: and that really. To proceede, when God giues Chriſt, he giues with all at the ſame time the ſpirit of Chriſt, which ſpirit creates in the heart of the receiuer the inſtrument of true faith, by which the heart doth really receiue Chriſt giuen of God, by reſting vpon the promiſe, which God hath made, that he will giue Chriſt and his righteouſnes to euery true beleeuer. Now then, when God giues Chriſt with his benefits, and man for his part by faith receiues the ſame as they are giuen, there ariſeth that vnion which is betweene euery good receiuer and Chriſt himſelfe. Which vnion is not forged, but a reall, true, and neere coniunction: neerer than which, none is or can be: becauſe it is made by a ſolemne giuing and receiuing that paſſeth betweene God and man: as alſo by the bond of one and the ſame ſpirit. To come to the point, conſidering there is a reall vnion, and conſequently a reall communion betweene vs and Chriſt (as I haue prooued) there muſt needs be ſuch a kind of preſence wherein Chriſt is truely and really preſent to the heart of him that receiues the ſacrament

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in faith. And thus farre doe we conſent with the Romane Church touching reall preſence.

The diſſent.

Wee differ not touching the preſence it ſelfe, but onely in the manner of preſence. For though wee hold a reall preſence of Chriſts Body and Blood in the Sacrament, yet doe we not take it to be locall, bodily or ſubſtantiall, but ſpirituall, and myſticall; to the ſignes by ſacramentall relation, and to the communicants by faith alone. On the contrary the Church of Rome maintaines tranſubſtantiation, that is, a locall, bodily, and ſubſtantiall preſence of Chriſts Body and Blood, by a change and conuerſion of the Bread and Wine into the ſaid Body & Blood.

Our reaſons.

I. This corporall preſence ouerturnes ſundry articles of faith. For we beleeue that the Body of Chriſt was made of the pure ſubſtance of the Virgin *Mary*, and that but once, namely, when he was conceiued by the holy Ghoſt, and borne. But this cannot ſtand, if the Body of Chriſt be made of Bread, and his blood of wine, as they muſt needs be, if there

there be no ſucceſſion or annihilation but a reall conuerſion of ſubſtances in the Sacrament: vnleſſe we muſt beleeue contrarieties, that his body was made of the ſubſtance of the Virgin, and not of the virgin; made once and not once but often. Againe, if his body and blood be vnder the formes of bread and wine, then is he not yet aſcended into heauen, but remaines ſtill among vs. Neither can he be ſaid to come from heauen at the day of iudgment, for he that muſt come thence to iudge the quicke and dead, muſt bee abſent from the earth. And this was the ancient faith. *Auguſt.* ſaith, *that Chriſt according to his Maieſty and prouidence and Grace is preſent with vs to the end of the world: but according to his* aſſumed fleſh he is not *alwayes with vs.* Cyril ſaith, *He is* abſent in body *and preſent in vertue, whereby all things are gouerned.* Vigilius ſaith, *That he is* gone *from vs* according to his humility: *he hath left vs in his humility: in the forme of a ſeruant abſent from vs: when his fleſh was on earth, it was not in heauen: and being now in heauen, he is not on earth.* Fulgentius ſaith, *One and the ſame Chriſt, according to his humane ſubſtance, was abſent from heauen when he was on earth: and left the earth when he aſcended into heauen.*

Tract. 1. in Iob.

Lib 9. in Ioh. c. 21. Contra. Eutith. l. 1. &c.

Lib. 2. ad Thraſimundum.

Reaſon. 11. This bodily preſence ouer-

turnes

turnes the nature of a true body whoſe common nature or eſſentiall propertie it is, to haue length, breadth, and thickeneſſe, which being taken away a body is no more a body. And by reaſon of theſe three dimenſions, a body can occupy but one place at once; g *Ariſtotle* ſaid, the propertie of a bodie is to be ſeated in ſome place, ſo as a man may ſay where it is. They therefore that hold the bodie of Chriſt to be in many places at once, doe make it no bodie at all: but rather a ſpirit, and that infinite. They alleadge, that God is Almightie: that is true indeed, but in this and like matters we muſt not diſpute what God can doe, but what he will do. And I ſay further becauſe God is omnipotent, therefore there be ſome things which he cannot doe, as for him to deny himſelfe, to lie, and to make the parts of a contradiction to be both true at the ſame time. To come to the point, if God ſhould make the very body of Chriſt to be in many places at once, he ſhould make it to be no body while it remaines a body: and to bee circumſcribed in ſome one place & not circumſcribed, becauſe it is in many places at the ſame time: to be viſible in heauen & inuiſible in the ſacrament; and thus ſhould he make contradictions to be true: which to doe is againſt his nature,

g Cap. de caregor. quart.

and argues rather impotencie then power. DeSymb. ad Catec. l.1.c.1. *Auguſtine* ſaith to this purpoſe, *If he could lie, deceiue, be deceiued, deale vniuſtly, he ſhould not be omnipotent.* And, *therefore he is omnipotent, becauſe hee* can not doe *theſe things.* Againe, *He is called omnipotent by doing that which he will, and not by doing that which hee will not: which if it ſhould befall him, hee ſhould not be omnipotent.*

Reaſon III. Tranſubſtantiation ouerturnes the very ſupper of the Lord. For in euery ſacrament there muſt be a ſigne, a thing ſignified, and a proportion or relation betweene them both. But popiſh reall preſence takes all away: for when the bread is really turned into Chriſts body, and the wine into his blood, then the ſigne is aboliſhed, & there remaines nothing but the outward formes or appearance of bread and wine. Againe, it aboliſheth the ends of the ſacrament, whereof one is to remember Chriſt till his comming againe, who being preſent in the ſacrament bodily, needs not to be remembred: becauſe helps of remembrance are of things abſent. Another end is to nouriſh the ſoule vnto eternall life: but by tranſubſtantiation the principall feeding is of the body and not of the ſoule, which is onely fed with ſpirituall food: for though the body may bee

bettered by the food of the ſoule, yet can not the ſoule be fed with bodily food.

Reaſon IV. In the Sacrament the Body of Chriſt is receiued as it was crucified, and his Blood, as it was ſhed vpon the Croſſe: but now at this time Chriſts body crucified, remaines ſtill as a body, but not as a Body crucified: becauſe the act of crucifying is ceaſed. Therfore it is faith alone, that makes Chriſt crucified to be preſent vnto vs in the Sacrament. Againe, that blood which ranne out of the feet and hands, and ſide of Chriſt vpon the Croſſe, was not gathered vp againe and put into the veines: nay, the collection was needleſſe, becauſe after the reſurrection, hee liued no more a naturall but a ſpirituall life: and none knowes what is become of this blood. The Papiſt therefore cannot ſay it is preſent vnder the forme of wine locally: and we may better ſay it is receiued ſpiritually by faith, whoſe property is to giue a being to things which are not.

Reaſon V. 1 *Cor.* 10.3. The fathers of the old Teſtament did eate the ſame ſpirituall meat, and drinke the ſame ſpirituall drinke: for they dranke of the rocke which was Chriſt. Now they could not eate his Body which was crucified, or drinke his Blood

ſhed bodily, but by faith: becauſe then his Body and Blood were not in nature. The Papiſts make anſwer, that the fathers did eate the ſame meat, and dranke the ſame ſpirituall drinke with themſelues, not with vs. But their anſwer is againſt the text. For the Apoſtles intent is to prooue, that the Iewes were euery way equall to the Corinthians, becauſe they did eate the ſame ſpirituall meat, and drinke the ſame ſpirituall drinke with the Corinthians: otherwiſe his reaſon proues not the point which he hath in hand, namely, that the Iſraelites were nothing inferiour to the Corinthians.

Reaſon VI. As it is ſaid, the Sabbath *was made for man, & not man for the Sabbath:* ſo it may be ſaid, that the Sacrament of the Lords Supper was made for man, and not man for it: and therefore man is more excellent then the Sacrament. But if the ſignes of bread and wine be really turned into the Body and Blood of Chriſt, then is the Sacrament infinitely better then man; who in his beſt eſtate is onely ioyned to Chriſt, and made a member of his myſticall body: whereas the Bread and Wine are made very Chriſt. But the Sacrament or outward elements indeed are not better then man: the end beeing alwayes better then the thing ordained to

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the end. It remaines therefore that Chriſts preſence is not corporall, but ſpirituall. Againe, in the ſupper of the Lord, euery beleeuer receiueth whole Chriſt, God and man, though not the godhead: now by this carnall eating, we receiue not whole Chriſt, but only a part of his manhood: and therefore in the Sacrament there is no carnall eating, and conſequently no bodily preſence.

Reaſon VII. The iudgement of the ancient Church. Theodoret ſaith, *The ſame Chriſt, who called his naturall Body food and bread, who alſo called himſelfe a vine, he vouchſafed the viſible ſignes the name of his own body,* not changing nature, *but putting grace to nature,* whereby he meanes conſecration. And *The myſticall ſignes after ſanctification looſe not their proper nature. For they* remaine in their firſt nature, *& keep their firſt figure & forme: and as before, may be touched and ſeene: and that which they are made, is vnderſtood, beleeued, adored.* Gelaſius ſaith, *Bread and wine paſſe into the ſubſtance of the body & blood of Chriſt, yet ſo as the* ſubſtance or nature of Bread and Wine ceaſeth not. *And they are turned into the diuine ſubſtance, yet the Bread and wine* remaine ſtill in the property of their nature. Lumbard ſaith, *If it bee asked what converſion this is, whether formall, or ſubſtantiall,*

Dialog. 1. immutab.

ſame Dial.

Lib. de duab nat. Chriſt.

Lib. 4. diſt. 11.

ſtantiall, or of another kind, I am not able to define. And that the Fathers held not Tranſubſtantiation, I prooue it by ſundry reaſons. Firſt, they vſed in former times [o] *to burne with fire* that which remained after the adminiſtration of the Lords Supper. Secondly, by the Sacramentall vnion of the Bread and Wine with the Body and Blood of Chriſt, they vſed to confirme the perſonall Vnion of the manhood of Chriſt with the godhead againſt hereticks: which argument they would not haue vſed, if they had beleeued a popiſh reall preſence. Thirdly, it was a cuſtome in *Conſtantinople*, that if any parts of the Sacrament remained after the adminiſtration thereof was ended, *that young children ſhould be ſent for from the ſchoole to eate them* who neuertheles were barred the Lords Table. And this argues plainely that the Church in thoſe dayes, tooke the Bread after the adminiſtration was ended, for common bread. Againe, it was once an order in the Romane Church, that the wine ſhould bee *conſecrated by dipping into it bread, which had bin conſecrated.* But this order cannot ſtand with the reall preſence, in which the bread is turned both into the body and blood. Nicholaus Cabaſilias ſaith, *After he had vſed ſome ſpeech to the people, he erects their minds, and*

[o] Heſych. lib. 2. c. 8. in Leuit.

Theodor. dialog. 2.

Lud. l. 4. Niceph. l. 17. c. 25.

Amala. 2. lib. de off. eccle cap. 12. & 15.

Lib. de expoſ. Liturg c. 26.

and liſts their thoughts from earth, and ſaith, Surſum corda, *Let vs liſt vp our hearts, let vs* thinke on things aboue, *and not on things that are vpon the earth. They conſent and ſay, that they liſt vp their hearts thither where is their treaſure, and where Chriſt ſits at the right hand of his father.*

Obiections of Papiſts.

I. Their firſt reaſon is, Ioh. 6. 55 *My fleſh is meate indeed, and my blood is drinke indeed:* therefore (ſay they) Chriſts body muſt bee eaten with the mouth, and his blood drunke accordingly. *Anſw.* The chapter muſt bee vnderſtood of a ſpirituall eating of Chriſt: his Body is meate indeed but ſpirituall meate, and his blood ſpirituall drinke, to bee receiued not by the mouth, but by faith. This is the very point that Chriſt heere intends to prooue, namely, that to beleeue in him, to eate his fleſh and to drinke his blood are all one. Againe, this chapter muſt not be vnderſtood of that ſpeciall eating of Chriſt in the Sacrament: for it is ſaid generally, ver. 53 *Except ye eate the fleſh of Chriſt, and drinke his blood, ye haue no life in you:* & if theſe very words (which are the ſubſtance of the chapter) muſt be vnderſtood of a Sacramentall

eating, no man before the comming of Christ was saued: for none did bodily eate or drinke his body or blood; considering it was not then existing in nature, but onely was present to the beleeuing heart by fairh.

II. Obiect. An other argument is taken from the words of the institution, *This is my Body. Answ.* These words must not be vnderstood properly, but by a figure: his body being put for the signe and seale of his Body. It is obiected, that when any make their last wills and Testaments, they speake as plainely as they can; now in this Supper Christ ratifies his last will and Testament: and therefore he spake plainely, without any figure. *Answ.* Christ here speaketh plainely, and by a figure also: for it hath bin alwayes the vsuall manner of the Lord in speaking of the Sacraments, to giue the name of the thing signified to the signe: as *Gen.* 17.10. circumcision is called *the couenant of God*, and in the next verse in the way of exposition, *the signe of the couenant*: and *Exod.* 12.11. the paschall lambe is called the Angels passing by, or ouer the houses of the Israelites, whereas indeed it was but a signe thereof: and 1 *Cor.* 10.4. *The rocke was Christ*, 1 Cor. 5.7. *The Passeouer was Christ.* And the like phrase is to be found in the Institution of the Sacrament

concer-

concerning the cup, which the Papiſts themſelues confeſſe to bee figuratiue: when it is ſaid, Luk. 22. *This cup is the new teſtament in my blood*, that is, a ſigne, ſeale, and pledge thereof. Againe, the time when theſe words were ſpoken muſt be conſidered, and it was before the paſſion of Chriſt, whereas yet his bodie was not crucified, nor his blood ſhed: and conſequently neither of them could bee receiued in bodily manner, but by faith alone. Againe, Chriſt was not only the author, but the miniſter of this ſacrament at the time of inſtitution thereof: and if the bread had bin truly turned into his bodie, and the wine into his blood, Chriſt with his owne hands ſhould haue taken his owne body and blood, and haue giuen it to his diſciples, nay, which is more, he ſhould with his owne hands haue taken his owne fleſh, and drunken his owne blood, and haue eaten himſelfe. For Chriſt himſelfe did eate the bread, and drinke the wine, that he might with his owne perſon conſecrate his laſt Supper, as hee had conſecrated Baptiſme before. And if theſe words ſhould be properly vnderſtood, euery man ſhould be a manſlaier, in his eating of Chriſt. Laſtly, by meanes of Popiſh reall preſence, it comes to paſſe, that our bodies ſhould bee nouriſhed by naked qualities without any

any ſubſtance, which in all Philoſophie is falſe and erronious. To helpe this and the like abſurdities, ſome Papiſts make nine wonders in the Sacrament. *The firſt, that Chriſts body is in the Euchariſt in as large a quantitie, as he was vpon the croſſe, and is now in heauen, and yet exceeds not the quantitie of the bread. The ſecond, that there be accidents without a ſubiect. The third, that bread is turned into the body of Chriſt, and yet it is not the matter of the body, nor reſolued to nothing. The fourth, that the body increaſeth not by conſecration of many hoſts, and is not diminiſhed by often receiuing. The fifth, that the body of Chriſt is vnder many conſecrated hoſtes. The ſixth, that when the hoſte is diuided, the body of Chriſt is not diuided, but vnder euery part thereof is whole Chriſt. The ſeuenth, that when the prieſt holds the hoſte in his hand, the body of Chriſt is not felt by it ſelfe nor ſeene, but the formes of bread and wine. The eighth, that when the formes of bread and wine ceaſe, the body and blood of Chriſt ceaſeth alſo to be there. The ninth, that the accidents of bread and wine haue the ſame effects with the bread and wine it ſelfe, which are to nouriſh and fill.* On this manner it ſhall be eaſie for any man to defend the moſt abſurd opinion that is or can be, if hee may haue libertie to anſwer the arguments alleadged

Ioh. de Cobis comp. Theolog. l. 6. c. 14.

alleadged to the contrary, by wonders.

To conclude, ſeeing there is a reall communion in the Sacrament betweene Chriſt and euery beleeuing heart, our dutie therefore is, to beſtow our hearts on Chriſt, indeauouring to loue him, and to reioyce in him, and to long after him aboue all things: all our affiance muſt be in him, and with him; we being now on earth, muſt haue our conuerſation in heauen. And this is the true reall preſence, which the ancient Church of God hath commended vnto vs: for in all their liturgies theſe words were vſed, and are yet extant in the Popiſh Maſſe, *Lift vp your hearts: we lift them vp vnto the Lord.* By which words the communicants were admoniſhed to direct their minds and their faith to Chriſt ſitting at the right hand of God. Thus ſaid *Auguſtine. If we celebrate the aſcenſion of the Lord with deuotion, let vs aſcend with him, and lift vp our hearts.* Againe, *They which are already riſen with Chriſt in faith and hope, are inuited to the great table of heauen, to the table of Angels,* where is the bread.

Serm. de Aſcenſ. 1. Serm. 14. fer. paſcæ.

The

The eleuenth point: Of the Sacrifice in the Lords Supper, which the Papists call the Sacrifice of the Masse.

TOuching this point, first I will set down what must bee vnderstood by the name Sacrifice. A Sacrifice is taken properly, or improperly. Properly it is a sacred or solemne action, in which man offereth and consecrateth some outward bodily thing vnto God for this end, to please and honour him thereby. Thus all the Sacrifices of the old Testament, and the oblation of Christ vpon the Crosse in the New Testament are sacrifices. Improperly, that is, onely by the way of resemblance, the duties of the morall law are called sacrifices. And in handling this question, I vnderstand a sacrifice both properly and improperly by way of resemblance.

Our Consent.

Our consent I propound in two conclusions. *Conclus. I.* That the Supper of the Lord is a sacrifice, and may truly be so called as it hath beene in former ages; and that in three respects.

reſpects. I. Becauſe it is a memoriall of the reall ſacrifice of Chriſt vpon the Croſſe, and containes withall a thankſgiuing to God for the ſame, which thankſgiuing is the ſacrifice and *calues of our lips.* Heb. 13.15. II. Becauſe euery communicant doth there preſent himſelfe Body and Soule; a liuing, Holy, and acceptable ſacrifice vnto God. For as in this Sacrament God giues vnto vs Chriſt, with his benefits: ſo we anſwerably giue vp our ſelues vnto God as ſeruants to walke in the practice of all dutifull obedience. III. It is called a ſacrifice in reſpect of that which was ioyned with the Sacrament, namely, the Almes giuen to the poore as a teſtimony of our thankfulneſſe vnto God. And in this regard alſo, the ancient fathers haue called the Sacrament, *an vnbloody ſacrifice*: and the Table, *an Altar*: and the Miniſters, *Prieſts*: and the whole action an *oblation*, not to God, but to the congregation, and not by the Prieſt alone, but by the people. A canon of a certaine Councill ſaith, *Wee decree that euery Lords day the oblation of the altar be offered of euery man and woman both for bread and wine.* Concil. Mat. ſcon. 2. c. 1. And *Auguſtine* ſaith, that *women offer a ſacrifice at the altar of the Lord, that it might be offered by the prieſt to God.* Epiſt. 112. And vſually in anciēt writers the cōmunion of the whole body of the

the congregation is called the ſacrifice or oblation.

Concluſ. II. That the very Body of Chriſt is offered in the Lords Supper. For as we take the bread to be the Body of Chriſt Sacramentally by reſemblance and no otherwiſe: ſo the breaking of bread is Sacramentally the ſacrificing or offering of Chriſt vpon the Croſſe. And thus the Fathers haue tearmed the Euchariſt an immolation of Chriſt, becauſe it is a commemoration of his Sacrifice vpon the Croſſe. Auguſt. Epiſt. 23. *Neither doth he lye which ſaith Chriſt was offered. For if Sacraments had not the reſeblance of things wherof they are Sacraments, they ſhold in no wiſe be Sacraments: but from a reſemblãce, they often take their names.* Againe, Chriſt is ſacrificed in the laſt Supper, in regard of the faith of the communicants which makes a thing paſt and done as preſent. *Auguſtine* ſaith, *When we beleeue in Chriſt he is offred for vs daily.* And, *Chriſt is then ſlaine for euery one, when he beleeues that he is ſlaine for him.* Ambroſe ſaith, [a] *Chriſt is ſacrificed daily in the minds of beleeuers, as vpon an altar.* Ierome ſaith, *He is alwayes offered to the beleeuers.*

Lib. 2. q. v. & Nou. Teſt.

Ad Rom.

[a] Lib. 2. de virg.

Ad Damaſ.

II. The difference.

They make the Euchariſt to be a reall, externall, or bodily ſacrifice offered vnto God: holding

holding and teaching, that the miniſter is a prieſt properly: and that in this ſacrament hee offers Chriſts bodie and blood to God the father really and properly vnder the formes of bread and wine. We acknowledge no reall, outward, or bodily ſacrifice for the remiſſion of ſinnes, but onely Chriſts oblation on the croſſe once offered. Here is the maine difference betweene vs touching this point, and it is of that waight and moment, that they ſtiffely maintaining their opinion (as they doe) can be no Church of God. For this point razeth the foundation to the very bottome. And that it may the better appeare that we auouch the truth: firſt I will confirme our doctrine by Scripture, and ſecondly confute the reaſons which they bring for themſelues.

III. Our reaſons.

Reaſon I. *Heb.* 9. v. 15. and 26. and chap. 10. v. 10. The holy Ghoſt ſaith, Chriſt offered himſelfe but once. Therefore not often: and thus there can bee no reall or bodily offering of his body and blood in the ſacrament of his ſupper: the text is plaine. The Papiſts anſwer thus: The ſacrifice of Chriſt (ſay they) is one for ſubſtance, yet in regard of the manner of offering it is either bloody or vnbloody, and the holy Ghoſt ſpeakes onely

onely of the bloody ſacrifice of Chriſt: which was indeed offered but once. *Anſw.* But the author of this Epiſtle takes it for granted, that the ſacrifice of Chriſt is onely one, and that bloody ſacrifice. For he ſaith. *Heb.* 9.25. *Chriſt did not offer himſelfe often, as the high prieſts did:* and v. 26. *For then he muſt haue often ſuffered ſince the foundation of the world: but now in the end he hath appeared once to put away ſinne by the ſacrifice of himſelfe.* And v. 22. without ſhedding of blood *is no remiſſion of ſinnes.* By theſe words it is plaine, that the Scripture neuer knew the twofold manner of ſacrificing Chriſt. And euery diſtinction in Diuinity not founded in the written word, is but a forgery of mans braine. And if this diſtinction be good, how ſhall the reaſon of the Apoſtle ſtand? He did not offer himſelfe but once, becauſe he ſuffered but once.

Reaſon II. The Romiſh Church holds that the ſacrifice of the Lords Supper is all one for ſubſtance, with the ſacrifice which he offered on the croſſe: if that be ſo, then the ſacrifice in the Euchariſt muſt either be a continuance of that ſacrifice which was begun on the croſſe, or elſe an alteration or repetition of it. Now let them chooſe of theſe twaine which they will: if they ſay it is a continuance of the ſacrifice on the croſſe, Chriſt being

being but the beginner and the prieſt the finiſher thereof, they make it imperfect: for to continue a thing till it be accompliſhed, is to bring perfection vnto it: but Chriſts Sacrifice on the croſſe was then fully perfected, as by his owne teſtimony appeares, whē he ſaid, *conſummatum eſt, it is finiſhed.* Againe, if they ſay, it is a repetition of Chriſt Sacrifice, thus alſo they make it imperfect, for that is the reaſon, which the holy Ghoſt vſeth to proue that the Sacrifices of the old Teſtamēt were imperfect, becauſe they were repeated.

Reaſon III. A reall and outward Sacrifice in a Sacrament, is againſt the nature of a Sacrament, and eſpecially the Supper of the Lord; for one end thereof is to keepe in memory the Sacrifice of Chriſt. Now euery remembrance muſt be of a thing abſent, paſt and done: and if Chriſt be daily and really ſacrificed, the Sacrifice is no fit memoriall of his ſacrifice. Againe the principall end for which the Sacrament was ordained, is that God might giue and we receiue Chriſt with his benefits: and therefore to giue and take, to eate and drinke, are heere the principall actions. Now in a reall Sacrifice God doth not giue Chriſt and the Prieſt receiue him of God; but contrariwiſe he giues and offers Chriſt vnto God, and God receiues

ſomething of vs. To helpe the matter they ſay, that this ſacrifice ſerues not properly to make any ſatisfaction to God, but rather to apply vnto vs the ſatisfaction of Chriſt being already made. But this anſwer ſtill maketh againſt the nature of a Sacrament, in which God giues Chriſt vnto vs: whereas in a ſacrifice God receiues from man, and man giues ſomething to God: a ſacrifice therefore is no fit meanes to apply any thing vnto vs, that is giuen of God.

Reaſon IV. *Heb.*7. 24, 25. The Holy Ghoſt makes a difference betweene Chriſt the high Prieſt of the new Teſtament, and all Leuiticall prieſts in this; that they were many, one ſucceeding another: but he is onely one, hauing an eternall Prieſthood, which cannot paſſe from him to another. Now if this difference be good, then Chriſt alone in his owne very perſon muſt bee the Prieſt of the new Teſtament, and no other with, or, vnder him; otherwiſe in the New Teſtament there ſhould be more Prieſts in number then in the old. If they ſay, that the whole action remaines in the perſon of Chriſt, and that the Prieſt is but an inſtrument vnder him (as they ſay). I ſay againe it is falſe: becauſe the whole oblation is acted or done by the Prieſt himſelfe: and hee which doth all, is more

more then a bare inſtrument.

Reaſon V. If the prieſt doe offer to God Chriſts reall body and blood for the pardon of our ſinnes, then man is become a mediatour betweene God and Chriſt. Now the Church of Rome ſaith, that the prieſt in his Maſſe is a prieſt properly, and his ſacrifice a reall ſacrifice differing onely in the manner of offering from the ſacrifice of Chriſt vpon the Croſſe: and in the very Canon of the maſſe they inſinuate thus much, when they requeſt *God to accept their gifts and offerings*, namely Chriſt himſelfe offered, as he did the ſacrifices of *Abel* and *Noe*. Now it is abſurd, to thinke that any creature ſhould bee a mediatour betweene Chriſt and God. Therefore Chriſt cannot poſſibly be offered by any creature vnto God.

Reaſon VI. The iudgement of the ancient Church. A certaine Councell held at *Toledo* in Spaine reproueth the Miniſters that they offered ſacrifice often the ſame day, without the holy Communion. The words of the Canon are theſe: *Relation is made vnto vs that certen preiſts doe not ſo many times receiue the grace of the holy communion, as they offer ſacrifices in one day: but in one day, if they offer many ſacrifices to God, in all the oblations, they ſuſpend* themſelues from the com- Tole. Cō-cil. 11. c. 5.

munion—. Here marke, that the ſacrifices in ancient maſſes were nothing elſe but formes of diuine ſeruice: becauſe none did communicate, no not the Prieſt himſelfe. And in an other councell, the *name* of the Maſſe is put onely for a forme of prayer. *It hath pleaſed vs, that prayers, ſupplications, Maſſes, which ſhall be allowed in the Councell—be vſed.* And in this ſenſe it is taken when ſpeech is vſed of the making or compounding of Maſſes: for the ſacrifice propitiatory of the body and blood of Chriſt admits no compaſſion. Abbat Paſchaſius ſaith, *Becauſe wee ſinne daily Chriſt is ſacrificed for vs* myſtically, *and his paſſion is giuen in myſtery.* Theſe his words are againſt the reall ſacrifice: but yet hee expounds himſelfe more plainely, cap. 10. *The blood is drunke* in myſtery ſpirituall: and, *it is all* ſpirituall *which we eate, and cap. 10. The Prieſt—, diſtributes to euery one not as much as the outward ſight giueth, but as much as* faith receiueth. c. 13. *The* full *ſimilitude is outwardly, and the immaculate fleſh of the lambe is* faith inwardly—, *that the truth be not wanting to the ſacramẽt. & it be not ridiculous to Pagans that we drinke the blood of a killed man. cap. 6. One eates the fleſh of Chriſt ſpiritually & drinke his blood, another ſeemes to receiue not ſo much as a morſell of bread from the hand of a prieſt,* his reaſon

Mileue. c. 12.

Concil. Tolet. 5. cap. 12. & cap. Iacob. de conſecr. dip. 1.

Lib. de corp. & ſan. dom. cap. 9.

reaſon is, becauſe they come vnprepared. Now then conſidering in all theſe places hee makes no receiuing but ſpirituall, neither doth he make any ſacrifice but ſpirituall.

IV. Obiections of Papiſts.

I. *Gen.* 14. verſ. 18. When *Abraham* was comming from the ſlaughter of the Kings, *Melchizedeck* met him, and brought forth bread and wine: and he was a prieſt of the moſt high God. Now this bread and wine (ſay they) he brought forth to offer for a ſacrifice: becauſe it is ſaid he was a prieſt of the moſt high God: and they reaſon thus: Chriſt was a prieſt after the order of *Melchizedecke*: therefore as *Melchizedecke* offered bread and wine, ſo Chriſt vnder the formes of bread and wine offers himſelfe in ſacrifice vnto God. *Anſw. Melchizedeck* was no type of Chriſt in regard of the act of ſacrificing, but in regard of his perſon, and things pertaining thereto, which all are fully expounded. *Heb.* 7. the ſumme whereof is this. I *Melchizedeck* was both King and Prieſt: ſo was Chriſt. II. Hee was a Prince of peace and righteouſneſſe: ſo was Chriſt. III. Hee had neither father nor mother: becauſe

the Scripture in ſetting downe his hiſtorie makes no mention either of beginning or ending of his daies: and ſo Chriſt had neither father nor mother: no father, as he was man: no mother, as he was God. IV. *Melchizedech* being greater then *Abraham* bleſſed him, and Chriſt by vertue of his prieſthood bleſſeth, that is, iuſtifieth and ſanctifieth all thoſe that be of the faith of *Abraham*. In theſe thinges onely ſtands the reſemblance, and not in the offering of bread and wine. Againe, the end of bringing forth the bread and wine, was not to make a ſacrifice, but to refreſh *Abraham* and his ſeruants, that came from the ſlaughter of the Kings. And he is called heere a prieſt of the moſt high God, not in regard of any ſacrifice; but in conſideration of his bleſſing of *Abraham*, as the order of the words teacheth, *And hee was the prieſt of the moſt high God, and therefore hee bleſſed him*. Thirdly, though it were granted, that he brought forth bread and wine to offer in ſacrifice, yet will it not follow that in the ſacrament Chriſt himſelfe is to be offered vnto God, vnder the naked formes of bread and wine. *Melchizedecks* bread and wine were abſurd types of no bread and no wine, or of formes of bread and wine in the Sacrament.

II. Obiect.

II. Obiection. The Paſchall Lambe was both a ſacrafice and a ſacrament: now the Euchariſt comes in roome thereof. *Anſ.* The Paſchall Lambe was a ſacrament, but no ſacrifice. Indeed Chriſt ſaith to his Diſciples, *Goe and prepare a place to ſacrifice the Paſſeouer in*, Mark. 14. 12. but the words *to offer*, or *to ſacrifice*, doe often ſignifie no more, but *to kill*. As when *Iacob* and *Laban* made a couenant; it is ſaid, *Iacob ſacrificed beaſts, and called his bretbren to eate bread*, Gen. 31. 54. which words muſt not be vnderſtood of killing for ſacrifice, but of killing for a feaſt: becauſe he could not in a good conſcience inuite them to his ſacrifice, that were out of the couenant, being (as they were) of another religion: ſecondly, it may be called a ſacrifice, becauſe it was killed after the manner of a ſacrifice. Thirdly, when *Saul* ſought his fathers aſſes, and asked for the Seer, a maide biddes him goe vp in haſt: for (ſaith ſhee) *there is an offering of the people this day in the high place*, 1 Sam. 9. 12. where the feaſt that was kept in Rama, is called a ſacrifice: in all likelihood becauſe at the beginning thereof, the Prieſt offered a ſacrifice to God: and ſo the Paſſeouer may bee called a ſacrifice, becauſe ſacrifices were offered within the compaſſe of the appointed feaſt or ſolemni- Deu. 16. 2

cie of the passeouer: and yet the thing it selfe was no more a sacrifice then the feast in Ramah was. Againe, if it were granted that the Passeouer was both, it will not make much against vs: for the supper of the Lord succeedes the Passeouer onely in regard of the maine end thereof, which is the increase of our communion with Christ.

III. Obiect. Malac. 1.11. The Prophet foretelleth of a cleane sacrifice that shall be in the new testament: and that (say they) is the sacrifice of the Masse. *Answ.* This place must be vnderstood of a spirituall sacrifice, as we shall plainely perceiue if we compare it with 1. *Tim.* 2.8. where the meaning of the Prophet is fitly expounded. *I will* (saith *Paul*) *that men pray in all places, lifting vp pure hands, without wrath or doubting.* And this is the cleane sacrifice of the Gentiles. Thus *Iustin* Martyr saith, *That supplication and thanksgiuing are the onely perfect sacrifices pleasing God, and that Christians haue learned to* offer them alone. And *Tertullian* saith, *We sacrifice for the health of the Emperour——: as God hath commanded with pure prayer.* And *Irenæus* saith that this cleane offering to be offered in euerie place, is the praier of the Saints.

Dial. cum Triph.

Ad Serpulam.

Obiect. IV. Heb 13.10. *We haue an altar whereof they may not eate, which serue in the taber-*

tabernacle. Now (ſay they) if we haue an altar then we muſt needs haue a prieſt, and alſo a reall ſacrifice. *Anſw.* Here is meant not a bodily but a ſpirituall altar; becauſe the altar is oppoſed to the materiall Tabernacle: and what is meant thereby is expreſſed in the next verſe, in which he prooues that we haue an altar. *The bodies of the beaſts, whoſe blood was brought into the holy place by the high prieſt for ſinne, were burnt without the campe: ſo Chriſt Ieſus, that he might ſanctifie the people with his owne blood, ſuffered without the gate.* Now lay the reaſons or proofe to the thing that is prooued, and we muſt needes vnderſtand Chriſt himſelfe, who was both the altar, the prieſt, and the ſacrifice.

Obiect. V. Laſtly, they ſay, where alteration is both of law and couenant, there muſt needes be a new prieſt and a new ſacrifice. But in the new teſtament there is alteration both of law and couenant: and therefore there is both new prieſt, and new ſacrifice. *Anſw.* All may be granted: in the new teſtament, there is both new prieſt and ſacrifice: yet not any popiſh prieſt, but onely Chriſt himſelfe both God and man. The ſacrifice alſo is Chriſt as he is man: and the Altar, Chriſt as he is God, who in the new teſtament offered himſelfe a ſacrifice to his Father, for the ſins

of

of the world. For though he were the lambe of God ſlaine from the beginning of the world, in regard of the purpoſe of God, in regard of the value of his merit, and in regard of faith which maketh things to come as preſent, yet was he not actually offered till the fulneſſe of time came; and once offering of himſelfe, hee remaineth a prieſt for euer, and all other prieſts beſide him, are ſuperfluous: his owne offering once offered, being all-ſufficient.

The twelfth point: Of faſting.

Our conſent.

OVr conſent may be ſet downe in three concluſions. I. We doe not condemne faſting, but maintaine three ſorts thereof: to wit, a morall, ciuill, and a religious faſt. The firſt being morall, is a practice of ſobrietie or temperance, when as in the vſe of meates and drinkes, the appetite is reſtrained, that it doe not exceed moderation. And this muſt be vſed of all Chriſtians in the whole courſe of their liues. The ſecond being ciuill, is when vpon ſome particular and politicke conſide-

conſideration, men abſtaine from certaine meates: as in this our common-wealth the Law inioynes vs to abſtaine from fleſh-meat at certaine ſeaſons of the yeere, for theſe ſpeciall ends; to preſerue the breed of cattell, and to maintaine the calling of the fiſherman. The third, namely, a religious faſt, is when the duties of religion, as the exerciſe of prayer and humiliation are practiſed in faſting. And I doe now ſpecially intreate of this kinde.

Concluſ. II. We ioyne with them in the allowance of the principall and right endes of a religious faſt, and they are three. The firſt is, that thereby the minde may become attentiue in meditation of the duties of godlineſſe to be performed. The ſecond is, that the rebellion of the fleſh may be ſubdued: for the fleſh pampered becomes an inſtrument of licentiouſneſſe. The third, and (as I take it) the chiefe end of a religious faſt is, to profeſſe our guiltines, and to teſtifie our humiliation before God for our ſinnes: and for this end in the faſt of Niniue, the very beaſt was made to abſtaine.

Concluſ. III. We yeeld vnto them, that faſting is an helpe and furtherance to the worſhip of God: yea and a good worke alſo if it be vſed in a good manner. For though faſting

fasting in it selfe being a thing indifferent, as eating and drinking are, is not to be tearmed a good worke, yet being applied, and considered in relation to the right endes before spoken of, and practised accordingly: it is a worke allowed of God, and highly to be esteemed of all the seruants and people of God.

The dissent, or difference.

Our dissent from the Church of Rome in the doctrine of fasting stands in three things. I. They appoint and prescribe set times of fasting, as necessarie to be kept: but we hold and teach that to prescribe the time of religious fast, is in the libertie of the Church and the gouernours thereof as speciall occasion shall be offered. When the disciples of *Iohn* asked Christ, why they and the Pharises fast often, but his Disciples fasted not, he answered: *Can the children of the marriage chamber mourne as long as the bridegroome is with them: but the dayes will come whē the bridegroome shall be taken away from them,* and then shall they fast, *Mat.9.15.* where he giues them to vnderstand, that they must fast, as occasions of mourning are offered. Where also I gather, that a set time of fa-

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sting is no more to bee enioyned then a set time of mourning. It was the opinion of *Augustine*, that *neither Christ nor his Apostles appointed any time of fasting*. And Tertullian saith, *that they of his time fasted of their owne accords freely without law or commandement, as occasions and time serued*. And Eusebius saith, that *Montanus was the first that made lawes of fasting*. It is obiected, that there is a set time of fasting prescribed, *Leuit*. 16. 29. *Ans*. This set and prescribed fast was commanded of God as a part of a legall worship which had his end in the Death of Christ: therefore it doth not iustifie a set time of fasting in the new Testament, where God hath left man to his owne liberty, without giuing the like Commandement. It is againe alleadged, that *Zach*. 7. 5. there were set times appointed for the celebration of religious fasts vnto the Lord, the fifth and the seauenth moneths. *Answer*, They were appointed vpon occasion of the present afflictions of the Church in Babylon, and they ceased vpon their deliuerance. The like vpon like occasion may we appoint. It is further obiected, that some Churches of the Protestants obserue set times of fasting. *Answer*. In some Churches there bee set dayes and times of fasting, not vpon necessity,

Epist 86. Contra. Psychichos Hist. l. 5. c 17.

neceſſity, or for conſcience, or religions ſake. but for politicke or ciuill regards whereas in the Romiſh Church it is hold a mortall ſin, to defer the ſet time of faſting till the next day following.

Secondly, we diſſent from the Church of Rome touching the manner of keeping a faſt. For the beſt learned among them allow the drinking of wine, water, electuaries, and that [a] often within the compaſſe of their appointed faſt: yea they allow the eating of one meale on a faſting day at noone-tide, and vpon a reaſonable cauſe, one houre before: the time of faſting not yet ended. But this practice indeed is abſurd and contrary to the practice of the Old Teſtament: yea it doth fruſtrate the end of faſting. For the bodily abſtinence is an outward meanes and ſigne whereby we acknowledge our guiltines and vnworthines of any of the bleſſings of God. Againe, they preſcribe a difference of meats, as whit-meate onely to be vſed on their faſting dayes, and that of neceſſity and for conſcience ſake in moſt caſes. But we hold this diſtinction of meats both to bee fooliſh and wicked. Fooliſh: becauſe in ſuch meats as they preſcribe, there is as much filling and delight, as in any other meats: as namely in fiſh, fruits, wine, &c. which they permit, and

Mola. tract. 3. c. 11.

[a] Nauar. c. 22. num. 27.

Iud. 20. 26. 2 Sam. 1. 12.

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it is against the end of a religious fast to vse any refreshing at all; so farre as necessity of health and comelinesse will permit. Thus the Church in times past vsed to abstaine, not onely from meate and drinke, but from all delights whatsoeuer, euen from soft apparell and sweet ointments, *Ioel.*2 25.—*Sanctifie a fast---: let the* bridegroome goe forth of his chamber *and the bride out of her bride-chamber. Dan.* 10. 3. *I ate no* pleasant *bread, neither came* flesh nor wine *within my mouth, neither did I* annoint *my selfe at all till three weeks of dayes were fulfilled,* 1 *Cor.*7.5. *Defraud not one another,* except *it be with consent for a time, that ye may giue your selues to* fasting & *praier.*

Againe, we hold this practice to be wicked, because it taketh away the liberty of Christians: by which, *vnto the pure all things are pure.* And the Apostle, *Gal.*5. bids vs to *stand fast in this liberty*, which the Church of Rome would thus abolish. For the better vnderstanding of this, let vs consider how the Lord himselfe hath from the beginning kept in his owne hands as a master in his owne house, the disposition of his creatures for the vse of man, that he might depend on him and his word for temporall blessings. In the first age, hee appointed vnto him for meate euery herb of the earth bearing seed,

and

and euery tree wherein there is the fruit of a tree bearing ſeed, *Gen.* 1.18. And as for fleſh, where God gaue vnto him liberty to eate or not to eate, we hold vncertaine. After the flood the Lord renewed his grant of the vſe of the creatures, and gaue his people liberty to eate the fleſh of liuing creatures: yet ſo as he made ſome things vncleane: and forbad the eating of them: among the reſt, the eating of blood. But ſince the comming of Chriſt he hath inlarged his word, and giuen liberty to all both Iewes and Gentiles, to eate of all kinds of fleſh. This Word of his we reſt vpon; holding it a doctrine of diuels, for men to command an abſtinence from meats for conſcience ſake; which the Lord himſelfe hath created to bee receiued with thankſgiuing. *Socrates* a Chriſtian hiſtoriographer ſaith, *that the Apoſtles left it free to euery one to vſe what kind of meate they would on faſting dayes, and other times*, Spiridion *in lent dreſſed ſwines fleſh, and ſet before a ſtranger, eating himſelfe and bidding the ſtranger alſo to eate: who refuſing and profeſſing himſelfe to be a Chriſtian, therefore (ſaith he) the rather muſt thou doe it: for to the pure all things are pure, as the Word of God teacheth vs.*

Act.10.13
1 Tim.4.
Trip.hiſt. l.9.c.38.
Hiſt.trip. l.1.c.10.

But they obiect, *Iere.* 35. where *Ionadab* commanded the Rechabites to abſtaine from

from wine: which Commandement they obeyed, and are commended for doing well in obeying of it: therefore (say they) some kind of meats may lawfully bee forbidden. *Answ.* *Ionadab* gaue this Commandement not in way of religion, or merit, but for other wise and politicke regards. For he inioyned his posteritie not to drinke wine, not to build houses, not to sow seed, or plant Vineyards, or to haue any possession: but to liue in tents to the end they might bee prepared to beare the calamities, that should befall them in time to come. But the Popish abstinence from certaine meates, hath respect to conscience and religion; and therefore is of another kinde, and can haue no warrant thence.

II. Obiect. Dan. 10.3. *Daniel* being in heauinesse for three weeks of dayes, abstained from flesh: and his example is our warrant. *Answ.* It was the manner of holy men in ancient times, when they fasted many dayes together of their owne accordes freely to abstaine from sundry things, and thus *Daniel* abstained from flesh. But the Popish abstinence from flesh is not free, but stands by Commandement, and the omitting of it, is mortall sinne. Againe, if they will follow *Daniel* in abstaining from flesh, why doe they

not also abstaine from all pleasant bread and wine; yea from ointments: and why will they eate any thing in the time of their fast; whereas they cannot shew that *Dauid* eate any thing at all till euening. And *Molanus* hath noted that our ancestours abstained from wine and dainties, and that some of them eate nothing for two or three daies together.

Tract. 36. in con. 8.

Thirdly, they alleadge the diet of *Iohn* Baptist, whose meate was locusts and wilde honie: and of *Timothy*, who abstained from wine. *Answ.* Their kind of diet, and that abstinence which they vsed, was onely for temperance sake; not for conscience, or, to merit any thing thereby: let them proue the contrarie if they can.

Thirdly and lastly, we dissent from them touching certaine endes of fasting. For they make abstinence it selfe in a person fitly prepared, to be a part of the worshippe of God: but we take it to be a thing indifferent in it selfe, and therefore no part of Gods worship: and yet withall, being well vsed, we esteeme it as a proppe or furtherance of the worship, in that we are made the fitter by it to worship God. And hereupon some of the more learned sort of them say, Not the worke of fasting done, but the deuo-

Mar. 7. 8.

tion

tion of the worker, is to be reputed the ser-
uice of God. Againe, they say, that fasting in,
or, with deuotion, is a worke of satisfaction
to Gods iustice for the temporall punish-
ment of our sinnes. Wherein we take it they
doe blaspemously derogate from Christ
our Sauiour, who is the whole and perfect sa-
tisfaction for sinne, both in respect of fault
and punishment. Here they alleadge the ex-
ample of the Nineuites, and Achabs fasting,
whereby they turned away the iudgements
of God denounced against them by his
Prophets. We answer, that Gods wrath was
appeased towards the Nineuites not by their
fasting, but by faith, laying hold on Gods
mercy in Christ, and thereby staying his Mat.12.41.
iudgement. Their fasting was onely a signe
of their repentance: their repentance a fruit
and signe of their faith, whereby they belee-
ued the preaching of *Ionas*. As for *Ahabs* hu-
miliation it is nothing to the purpose: for it
was in hypocrisie: if they get any thing there-
by, let them take it to themselues. To con-
clude, we for our parts doe not condemne
this exercise of fasting, but the abuse of it:
and it were to be wished, that fasting were
more vsed of all Christians in all places; con-
sidering the Lord doth daily giue vs new and
special occasions of publike & priuate fasting.

The thirteenth point: Of the state of perfection.

Our Consent.

OVr consent I will set downe in two conclusions. I. All true beleeuers haue a state of true perfection in this life. *Matth.5. 48. Be you perfect as your father in heauen is perfect*, Gen.6.9. *Noah was a iust and perfect man in his time, & walked with God*, Gen.17.1 *Walke before me and be perfect.* And sundry Kings of *Iuda* are said to walk vprightly before God with a perfect heart, as *Dauid, Iosias, Hezekias*, &c. And *Paul* accounteth himselfe with the rest of the faithfull to be perfect, saying. *Let vs all that be perfect, be thus minded, Phil.3.15.* Now this perfection hath two parts. The first is, the imputation of Christs perfect obedience, which is the ground and fountaine of all our perfection whatsouer. *Heb.10.14. By one offering*, that is, by his obedience in his death and passion, *hath he consecrated*, or made perfect, *for euer them that beleeue.* The second part of Christian perfection, is sincerity, or vprightnesse, stan-

standing in two things. The first is, to acknowledge our imperfection and vnworthinesse in respect of our selues: and hereupon, though *Paul* had said, he was perfect, yet he addeth further that he did account of himselfe, not as though he had attained to perfection; but did forget the good things behind, and indeauoured himselfe to that which was before. Here therefore it must be remembred, that the perfection whereof I speake, may stand with sundry wants and imperfections. It is said of Asa, that his *heart was perfect with God all his dayes*, and yet *hee pulled not downe the high places*, and being diseased in his feet *he put his trust in the Physitians and not in the Lord*. Secondly, this vprightnesse stands in a constant purpose, endeauour, and care to keepe not some few, but all and euery Commandement of the law of God, as *Dauid* saith, Psal. 119.6. *Then should I not be confounded, when I haue respect to all thy Commandements*. And this indeauour is a fruit of perfection, in that it proceedes from a man regenerate. For, as all men through *Adams* fall, haue in them by nature the seedes of all sinne; none excepted, no not the sinne against the holy Ghost: so by grace of regeneration through Christ, all the faithfull haue in them likewise

Phil. 3. 13. and 15.

2 Chro. 15.17.

and 16.12.

the ſeedes of all vertues needfull to ſaluation: and hereupon they both can and doe indeuour to yeeld perfect obedience vnto God, according to the whole law. And they may be tearmed perfect, as a child is called a perfect man; though it want perfection of age and ſtature and reaſon, yet hath it perfection of parts: becauſe it hath all and euery part and faculty both of body and ſoule that is required to a perfect man.

Concluſ. 11. There be certaine workes of ſupererogation: that is, ſuch works as are not onely anſwerable to the law, and thereupon deſerue life euerlaſting: but goe beyond the law, and merit more then the law by it ſelfe can make any man to merit. But where may we find theſe works? not in the perſon of any meere man, or angell, nor in all men and angels, but onely in the perſon of Chriſt God and man, whoſe workes are not onely anſwerable to the perfection of the law, but goe farre beyond the ſame. For firſt the obedience of his life conſidered alone by it ſelfe, was anſwerable euen to the rigour of the law: and therefore the ſufferings of his death and paſſion, were more then the law could require at his hand: conſidering it requireth no puniſhment of him, that is a doer of all things contained therein. Secondly, the ver

very rigour of the law requireth obedience onely of them that are meere men: but the obedience of Chriſt was the obedience of a perſon that was both God and man. Thirdly, the law requires perſonall obedience, that is, that euery man fulfill the Law for himſelfe, and it ſpeakes of no more. Now the obedience which Chriſt performed, was not for himſelfe alone, but it ſerueth alſo for all the elect: and conſidering it was the obedience of God (as *Paul* ſignified when hee ſaid, feed the Church of God, which *he purchaſed with his blood*) it was ſufficient for many thouſand worlds: and by reaſon the law requireth no obedience of him that is God: this obedience therefore may truely be tearmed a worke of ſupererogation. This one we acknowledge, and beſide this we dare acknowledge none. And thus farre we agree with the Church of Rome, in the doctrine of the eſtate of perfection; and further we dare not goe.

The difference.

The Papiſts hold (as the writings of the learned among them teach) that a man being in the ſtate of grace, may not onely keepe all the Commandements of the law, and

thereby deſerue his owne ſaluation: but alſo goe beyond the law, and doe workes of ſupererogation which the law requireth not: as to performe the vow of ſingle life, and the vow of regular obedience, &c. And by this meanes (they ſay) men deſerue a greater degree of glory then the law can afford. Of perfection they make two kinds; one they call *neceſſary perfection*, which is the fulfilling of the law in euery Commandement, whereby eternall life is deſerued. The ſecond, is *profitable perfection*, when men doe not onely ſuch things as the law requires, but ouer and beſides, they make certaine vowes, and performe certaine other duties which the law inioynes not: for the doing wherof they ſhall be rewarded with a greater meaſure of glory, then the law deſigneth. This they make plaine by compariſon: Two Souldiours fight in the field vnder one and the ſame captaine: the one onely keepes his ſtanding, and thereby deſerues his pay: the other in keeping of his place, doth alſo win the enemies ſtandard; or doe ſome other notable exploit: now this man beſides his pay deſerues ſome greater reward. And thus (ſay they) it is withall true Catholikes in the ſtate of grace: they that keepe the law ſhall haue life eternall: but they that doe more then the law,

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as workes of ſupererogation ſhall be crowned with greater glory. This is their doctrine. But we on the contrary teach, that albeit we are to ſtriue to a perfection, as much as we can, yet no man can fulfill the Law of God in this life, much leſſe the workes of ſupererogation: for the confirmation whereof, theſe reaſons may be vſed: I. In the morall law, two things are commanded. Firſt, the loue of God and man. Secondly, the maner of this loue: now the manner of louing God, is to loue him with all our heart and ſtrength. Luk. 10. 27. *Thou ſhalt loue the Lord thy God with all thy heart, & with all thy ſoule, and with all thy ſtrength, and with all thy thought, &c.* As Bernard ſaid, *The meaſure of louing God, is to loue him without meaſure,* and that is to loue him with the greateſt perfection of loue that can befall a creature. Hence it followes that in louing God, no man can poſſibly doe more then the law requireth: and therefore the performance of all vowes whatſoeuer, and all like duties, comes ſhort of the intention or ſcope of the law.

II. Reaſon. The compaſſe of the law is large, and comprehendeth in it more then the minde of man can at the firſt conceiue: for euery Commandement hath two parts, the negatiue and the affirmatiue. In the negatiue

negatiue is forbidden not onely the capitall ſinne named, as murther, theft, adultery, &c. but all ſinnes of the ſame kind, with all occaſions and prouocations thereto. And in the affirmatiue is commanded not onely the contrary vertues, as the loue of God, and the loue of our neighbours honour, life, chaſtity, goods, good name, but the vſe of all helpes and meanes, whereby the ſaid vertues may be preſerued: furthered, and practiſed. Thus hath our Sauiour Chriſt himſelfe expounded the law, *Matth. 5. & 6.* vpon this plaine ground I conclude, that all duties pertaining to life and manners, come within the liſt of ſome morall Commandement. And that the Papiſts making their workes of ſupererogation meanes to further the loue of God and man, muſt needs bring them vnder the compaſſe of the Law. Vnder which, if they be, they cannot poſſibly goe beyond the ſame.

Reaſon III. Luk. 17. 10. *When we haue done all thoſe things that are commanded vs, we are vnprofitable ſeruants, wee haue done that which was our duty to doe.* The Papiſts anſwer that we are vnprofitable to God, but not to our ſelues: but this ſhift of theirs is beſide the very intent of the place. For a ſeruant in doing his duty is vnprofitable euen to himſelfe,

ſelfe, and doth not ſo much as deſerue thankes at his maſters hand, as Chriſt ſaith, v. 9. *Doth he thanke that ſeruant?* Secondly, they anſwer, that wee are vnprofitable ſeruants in doing things commanded; yet when we doe things preſcribed in the way of counſell, wee may profit our ſelues, and merit thereby: but this anſwer doth not ſtand with reaſon. For things commanded, in that they are commanded, are more excellent then things left to our liberty; becauſe the will and commandement of God, giues excellency and goodneſſe vnto them. Againe, counſells are thought to bee harder then the commandements of the law: and if men cannot profit themſelues by obedience of morall precepts, which are more eaſie: much leſſe ſhall they bee able to profit themſelues by counſells which are of greater difficulty.

Reaſon IV. If it bee not in the ability and power of man to keepe the law, then much leſſe is hee able to doe any worke, that is beyond and aboue all that the law requireth: but no man is able to fulfill the law, and therefore no man is able to ſupererogate. Here the Papiſts deny the propoſition: for (ſay they) though we keepe not the law, yet we may do things of counſell aboue the law, and thereby merit. But by their leaues, they

ſpeake

ſpeake abſurdly: for in common reaſon, if a man faile in the leſſe, hee cannot but faile in the greater. Now (as I haue ſaid) in popiſh doctrine, it is eaſier to obey the morall law then to performe the counſells of perfection.

Obiections of Papiſts.

I. *Iſa.* 56.4. The Lord ſaith, *vnto the Eunuches that keepe his Sabbath, and chooſe the thing that pleaſeth him, will he giue a place and a name better then of ſonnes and daughters.* Now (ſay they) an Eunuch is one that liues a ſingle life, and keepes the vow of chaſtity, and hereupon hee is ſaid to deſerue a greater meaſure of glory. *Anſw.* If the words bee well conſidered, they proue nothing leſſe: for honour is promiſed to Eunuches, not becauſe they make and performe the vow of ſingle life, but becauſe (as the text ſaith) they obſerue the Lords Sabbath, and chooſe the thing that pleaſeth God, and keepe his couenant, which is to beleeue the Word of God and to obey the Commandements of the morall law.

Obiect. II. *Mark.* 16.12. Chriſt ſaith, *There are ſome which haue made themſelues chaſte for the kingdom of heauen*: therefore the vow of ſingle life is warrantable, and is a

worke

worke of ſpeciall glory in heauen. *Anſw.* The meaning of the text is, that ſome hauing receiued the gift of continency, doe willingly content themſelues with ſingle eſtate, that they may with more liberty without diſtraction further the good eſtate of the Church of God, or, the Kingdome of Grace in themſelues and others. This is all that can be gathered out of this place; hence therefore cannot be gathered the merit of euerlaſting glory by ſingle life.

Obiect. III. Mat. 9.21. Chriſt ſaith to the young man, *If thou wilt be perfect goe ſell that thou haſt and giue to the poore, and thou ſhalt haue treaſure in heauen.* Therefore ſay they, a man by forſaking all may merit not onely heauen, but alſo treaſure there, that is, an exceeding meaſure of glory. *Anſw.* This young man being in likelihood, a moſt ſtrict Phariſee, thought to merit eternall life by the workes of the law, as his firſt queſtion importeth, *Good maſter, what ſhall I doe to be ſaued?* and therefore Chriſt goeth about to diſcouer vnto him the ſecret corruption of his heart. And heereupon the words alleadged are a Commandement of tryall not common to all, but ſpeciall to him. The like Commandement gaue the Lord to *Abraham*, ſaying, *Abraham take thine onely*

Sonne

Sonne Isaac, and offer him vpon the mountaine which I shall shew thee, Gen. 12. 2.

IV. Obiect. 1. Cor. 7. 8. *Paul* saith, *It is* good *for all to be single as he was:* and v. 38. he saith: *it is better for virgins not to marry:* and *this he speakes by permission not by commandement,* v. 26. *Ans.* Here single life is not preferred simply, but onely in respect of the present necessitie, because the Church was then vnder persecution: and because such as liue a single life, are freed from the cares and distractions of the world.

V. Obiect. 1 *Cor.* 9. 15, 17, 18. *Paul* preached the Gospell freely, and that was more then he was bound to doe: and for so doing he had a reward. *Answ.* It was generally in *Pauls* libertie to preach the Gospell freely, or not to doe it: but in Corinth vpon speciall circumstances, he was bound in conscience to preach it freely as he did; by reason of the false teachers, who would otherwise haue taken occasion to disgrace his ministery, and haue hindred the glorie of God. Now it was *Pauls* dutie by all meanes to preuent the hinderances of the Gospel, & the glorie of God: and if he had not so done: *he had abused* his libertie, vers. 18. Therefore he did no more in that case then the law it selfe required. For an action indifferent, or an action in our libertie,

bertie, ceaſeth to bee in our libertie and becomes morall, in the caſe of offence. What is more free and indifferent then to eate fleſh, yet in the caſe of offence *Paul* ſaith *he would not eat fleſh as long as the world ſtood*, 1 Cor. 8.13.

The fourteenth point. Of the worſhipping of Saints, eſpecially of invocation.

Our conſent.

Concluſion. I. The true Saints of God, as Prophets, Apoſtles, and Martyrs, and ſuch like, are to be worſhipped and honoured, and that three waies: I. by keeping a memorie of them in a godly manner. Thus the Virgin *Mary* as a propheteſſe fortelleth that *all nations ſhall call her bleſſed*, Luke 1.48. When a certaine woman powred a boxe of oyntment on the head of Chriſt, he ſaith, this fact ſhall be ſpoken in remembrance of her, whereſoeuer that Goſpell ſhall be preached throughout the world, *Mar.* 14.9. This dutie alſo was practiſed by *Dauid* towards *Moſes*, *Aaron*, *Phineas*, and the reſt that are commended, *Pſal.* 105. and 106. and by the author of the Epiſtle to the Hebrewes, vpon the

Patriarkes

Patriarkes and Prophets, and many others that excelled in faith in the times of the old and new Testament. II. They are to be honored by giuing of thankes to God for them, and the benefits that God vouchsafed by them vnto his Church. Thus *Paul* saith, that when the Churches heard of his conuersion, they *glorified God for him*, or, *in him*, Gal. 1.13. And the like is to be done for the Saints departed. III. They are to be honoured by an imitation of their faith, humility, meekenesse, repentance, the feare of God, and all good vertues wherein they excelled. For this cause the examples of godly men in the old and new Testament, are called a *clond of witnesses* by allusion: for as the cloud did guide the Israelites through the wildernesse to the land of Canaan: so the faithfull now are to bee guided to the heauenly Canaan by the examples of good men, that haue beleeued in God before vs, and haue walked the strait way to life euerlasting.

Conclus. I. Againe, their *true Reliques*, that is, their vertues and good examples left to all posterity to be followed, we keepe and respect with due reuerence. Yea if any man can shew vs the bodily relique of any true Saint: and prooue it so to be, though we will not worship it: yet we will not despise it, but

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keepe it as a monument, if it may conueniently be done without offence. And thus far we consent with the Church of Rome. Further we must not goe.

The difference.

Our difference stands in the manner of worshipping of Saints. The Papists make two degrees of religious worship. The highest they call *Latria*, whereby God himselfe is worshipped, and that alone. The second lower then the former is called *Doulia*, whereby the Saints and Angels that bee in the speciall fauour of God, and glorified with euerlasting glory in heauen are worshipped. This worship they place in outward adoration, in bending of the knee, and bowing of the body to them being in heauen: in inuocation, whereby they call vpon them: in dedication of Churches and houses of religion vnto them: in Sabbaths and festiuall daies: lastly, in pilgrimages vnto their reliques and images. We likewise distinguish adoration or worship: for it is either religious or ciuill. Religious worship, is that which is done to him that is Lord of all things, the searcher and tryer of the heart, omniporent, euery where present, able to

heare and helpe them that call vpon him euery where, the author and first cause of euery good thing: and that simply for himselfe, because he is absolute goodnesse it selfe. And this worship is due to God alone, being also commanded in the first and second Commandements of the first table. Ciuill worship is the honour done to men, set aboue vs by God himselfe, either in respect of their excellent gifts, or in respect of their offices and authority whereby they gouerne others. The right end of this worship is to testifie and declare that we reuerence the gifts of God, and that power which he hath placed in those that bee his instruments, And this kind of worship is commanded onely in the second table, and in the first Commandement thereof, *Honor thy father and mother*. Vpon this distinction we may iudge, what honour is due to euery one. Honour is to be giuen to God, and to whom hee commandeth. Hee commandeth that inferiours should honour or worship their betters. Therefore the vnreasonable creatures, and among the rest Images, are not to be worshipped, either with ciuill or religious worship: being indeed farre baser then man himselfe is. Againe, vncleane spirits, the enemies of God, must not be worshipped: yea to honour them

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at all, is to dishonour God. Good angels, because they excell men both in nature and gifts, when they appeared were lawfully honoured: yet so, as when the least signification of honour was giuen that was proper to God, they refused it. And because they appeare not now as in former times, not so much as ciuill adoration in any bodily gesture is to be done vnto them. Lastly, gouernours and Magistrates haue ciuill adoration as their due: and it cannot be omitted without offence. Thus *Abraham* worshipped the Hittites, *Gen.* 23. and *Ioseph* his brethren, *Gen.* 50. To come to the very point; vpon the former distinction, we deny against the Papists that any ciuill worship in the bending of the knee, or prostrating of the body, is to bee giuen to the Saints, they being absent from vs: much lesse any religious worship, as namely inuocation signified by any bodily adoration. For it is the very honour of God himselfe: let them call it *Latria*, or *Doulia*, or by what name they will.

Our reasons.

Reason I. All true inuocation and prayer made according to the Will of God, must haue a double foundation: a Commande-

ment, and a promiſe. A commandement, to mooue vs to pray: and a promiſe, to aſſure vs that we ſhall be heard. For all & euery prayer muſt be made in faith: and without a commandement or promiſe, there is no faith. Vpon this vnfallible ground I conclude, that we may not pray to Saints departed: for in the Scripture there is no Word, either commanding vs to pray vnto them, or aſſuring vs that we ſhall be heard when we pray. Nay we are commanded, onely to call vpon God, *Him onely ſhalt thou ſerue*, *Mat.* 4. 10. And, *How ſhall we call vpon him in whom we haue not beleeued*, *Rom.* 10. 14. And we haue no promiſe to be heard but for Chriſts ſake. Therefore prayers made to Saints departed are vnlawfull. Anſwer is made, that inuocation of Saints, is warranted by miracles and reuelations, which are anſwerable to commandements and promiſes. *Anſw.* But miracles and reuelations had an end before this kind of inuocation tooke any place in the Church of God: and that was about three hundred yeeres after Chriſt. Againe, to iudge of any point of doctrine by miracles, is deceitfull; vnleſſe three things concurre: the firſt is, doctrine of faith and piety to be confirmed: the ſecond, is prayer vnto God, that ſome thing may bee done for the ratifying

of

of the said doctrine: the third, is the manifest edification of the Church by the two former. Where any of these three are wanting, miracles may be suspected: because otherwhiles false Prophets haue their miracles to try men whether they will cleaue vnto God or no, *Dent.* 13.13. Againe, miracles are not done, or to bee done for them that beleeue, but for infidels that beleeue not: as *Paul* saith, 1 *Cor.* 14.22. *Tongues are a signe not to them that beleeue, but to vnbeleeuers.* And to this agree *Chrysostome*, *Ambrose*, and *Isidore*, who saith, *Behold a signe is not necessary to beleeuers, which haue already beleeued, but to infidels that they may be conuerted.* Lastly, our faith is to bee confirmed not by reuelations and apparitions of dead men, but by the writings of the Apostles and Prophets, *Luk.* 16.29.

Reason. II. To pray vnto Saints departed, to bow the knee vnto them while they are in heauen, is to ascribe that vnto them which is proper to God himselfe, namely, to know the heart, with the inward desires and motions thereof: and to know the speeches and behauiours of all men in all places vpon earth, at all times. The Papists answer, that Saints in Heauen see and heare all things vpon earth, not by themselues (for that were

to make them Gods) but in God, and in the glaſſe of the Trinity, in which they ſee mens prayers reuealed vnto them. I anſwer firſt, that the Saints are ſtill made more then creatures; becauſe they are ſaid, to know the thoughts and all the doings of all men at all times, which no created power can well comprehend at once. Secondly I anſwer, that this glaſſe, in which all things are ſaid to be ſeene, it but a forgery of mans braine: and I prooue it thus. The angels themſelues, who ſee further into God then men can doe, neuer knew all things in God: which I confirme on this manner. In the temple vnder the law, vpon the arke were placed two Cherubins, ſignifying the good Angels of God: and they looked downeward vpon the mercy-ſeat couering the arke, which was a figure of Chriſt and their looking downeward figured their deſire to ſee into the myſtery of Chriſts incarnation, and our redemption by him: as *Peter* alluding, no doubt, to this type in the old Teſtament ſaith, 1 *Pet.* 1. 12. *Which things the Angels deſired to behold.* And *Paul* ſaith Eph. 3. 10. *The manifold Wiſedome of God reuealed by the Church vnto principalities and powers in heauenly places*, that is, to the angels, but how and by what meanes? *By the Church*; and that two wayes, firſt by the

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Church, as by an example, in which the angels saw the endlesse wisedome and mercy of God in the calling of the Gentiles. Secondly by the Church, as it was founded and honoured by the preaching of the Apostles. For it seemes that the Apostolicall ministery in the new Testament reuealed things touching Christ, which the angels neuer knew before that time. Thus *Chrysostome* vpon occasion of the text of *Paul* saith, *that the Angels learned some things by the preaching of John Baptist.* Prolog. in Ioh. Againe, Christ saith, that they know not *the houre of the last Iudgement*, *Matth* 24. 23. much lesse doe the Saints know all things in God. And hence it is that they are said to bee vnder the altar, where they cry, *How long Lord, holy and true! wilt thou not reuenge our blood?* Reu. 6. 9. as being ignorant of the day of their full deliuerance. And the Iewes in affliction confesse *Abraham* was ignorant of them and their estate. *Isa.* 63. 16.

Reason III. *Mat.* 4. 10. Christ refused so much as to bow the knee to Satan vpon this ground, because *it was written, Thou shalt worship the Lord thy God, & him only shalt thou serue.* Hence it was, that *Peter* would not suffer *Cornelius* so much as to kneele vnto him, though *Cornelius* intended not to honour

him as God. Therefore neither Saint nor Angel is to bee honoured so much as with the bowing of the knee: if it carry but the least signification of diuine or religious honour.

De vera relig. c. 53. Reason IV. The iudgement of the ancient Church. August. *We honour the Saints with charity, and not by* seruitude: *neither doe we erect Churches to them.* And, *Let it* not be religion *for vs to worship dead men.* And, *They are to be honoured for imitation, and not to be adored for religion.* Epiphan. hæres. 79. *Neither Teela nor any Saint is to be* adored: *for that ancient errour may not ouer-rule vs, that we should leaue the liuing God, and adore things made by him.* Againe, *Let Mary be in honour: let the Father, Sonne, and holy Ghost be adored: let* none adore Mary, *I meane neither woman nor man.* Againe, *Mary is beautifull and holy and honoured,* yet not to adoration. When *Iulian* obiected to the Christians that they worshipped lib. 6. & 10. their Martyrs as God, *Cyrill* grants the memory and honour of them, but denies their adoration: and of inuocation, he makes no mention at all. Ambrose on Rom. 1. *Is any so madde that he will giue to the Earle the honour of the King——? yet these men doe not thinke themselues guilty, who giue the honour of Gods name to a creature, and leauing the Lord,* adore

their

their fellow-seruants, *as though there were any thing more reserued for God.*

Obiections of Papists.

I. Gen. 48.16. *Let the Angel that kept me blesse thy children.* Here (say they) is a praier made to Angels. *Answ.* By the Angell is meant Christ, who is called the Angell of the couenant, *Malac.* 3.1. and the Angel that guided Israel in the wildernes, 1 *Cor.* 10.9. compared with *Exod.* 23.20.

Obiect. II. Exod. 23.13. *Moses* prayeth that God would respect his people for *Abrahams* sake, and for *Isaac* and *Israel* his seruants, which were not then liuing. *Answ. Moses* prayeth God to be mercifull to his people, not for the intercession of *Abraham Isaac*, and *Iacob*, but for his couenants sake which he had made with them, *Psal.* 123.10, 11. Againe by popish doctrine, the fathers departed knew not the estate of men vpon earth, neither did they pray for them: because then they were not in heauen but in *Limbo Patrum.*

III. Obiect. One liuing man makes intercession to God for another: therefore much more doe the Saints in glory, that are filled with loue, pray God for vs, and we

pray

Pray to them no otherwiſe then we deſire liuing men to pray for vs. *Anſwer.* The reaſon is naught: for we haue a Commandement, one liuing man to pray for another, and to deſire others to pray for vs: but there is no warrant in the Word of God, for vs to deſire the prayers of them departed. Secondly, there is great difference betweene theſe two: To requeſt our friend either by word of mouth or by letter to pray for vs: and by Inuocation to requeſt them that are abſent from vs, and departed this life to pray for vs: for this is indeed a worſhip, in which is giuen vnto them a power to heare and helpe all that call vpon them, at what place or time ſoeuer, yea though they be not preſent in the place in which they are worſhipped: and conſequently the ſeeing of the heart, preſence in all places, and infinite power to helpe all that pray vnto them: which things agree to no creature but God alone. Thirldly, when one liuing man requeſts another to pray for him, he onely makes him his companion and fellow member in his prayer made in the name of one mediatour Chriſt: but when men inuocate Saints in heauen, they being then abſent, they make them more then fellow members, euen mediatours betweene Chriſt and them.

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The fifteenth point: of intercession of Saints.

Our consent.

OVr consent with them I will set downe in two conclusions. *Conclusion I.* The Saints departed pray vnto God, by giuing thankes vnto him for their owne redemption, and for the redemption of the whole Church of God vpon earth, *Reuel.*5.8. *The foure beasts and the foure and twenty Elders fell downe before the lambe*–9. *and they sung a new song, Thou art worthy to take the booke, and to open the seales thereof: because thou wast killed and hast redeemed vs to God*—13. *And all the creatures which are in heauen*——*heard I saying, praise and honour and glory and power be vnto him that sitteth vpon the throne and vnto the Lambe for euermore.*

II. Concluſ. The Saints departed pray generally for the State of the whole Church. Reu. 6.9. *And I saw vnder the altar, the souls of them that were killed for the Word of God*—, & they cryed, 10. *How long Lord, holy & true doest thou not iudg and auenge our blood on them that dwell on the earth?* Whereby we see the

desir

desire a finall deliuerance of the Church, and a destruction of the enemies thereof: that they themselues with all the people of God might bee aduanced to fulnesse of glory in body and soule: yea the dumbe creatures, Rom.8.23.are said to *groane and sigh, waiting for the adoption euen the redemption of our bodies:* much more then doe the Saints in heauen desire the same. And thus farre we consent.

The dissent, or difference.

They hold and teach, that the Saints in heauen, as the virgin *Mary*, *Peter*, *Paul*, &c. doe make intercession to God for particular men, according to their seuerall wants: and that hauing receiued particular mens prayers, they present them vnto God. But this doctrine we flatly renounce vpon these grounds and reasons.

I. *Isa. 63.v. 16. The Church saith to God, doubtlesse thou art our father, though Abraham* be ignorant of vs, *and Israel* know vs not. Now if *Abrahã* knew not his posterity, neither *Mary*, nor *Peter*, nor any other of the Saints departed know vs and our estate: and consequently they cannot make any particular intercession for vs. If they say, that

Abraham

Abraham and *Iacob* were then in *Limbo*, which they will haue to bee a part of hell: what ioy could *Lazarus* haue in *Abrahams* bosome, *Luk*, 16.25. and with what comfort could *Iacob* say on his death-bed, *O Lord I haue waited for thy saluation*, *Gen*. 46.18.

II. Reason. 2 *King*. 22.20. *Huldah* the propheteſſe telleth *Iosias*, *he muſt be gathered to his fathers, and put in his graue in peace, that his eyes may not ſee all the euill which God would bring on this place*. Therefore the Saints departed ſee not the ſtate of the Church on earth, much leſſe doe they know the thoughts and prayers of men. This concluſion *Auguſtine* confirmeth at large.

III. Reaſon. No creature, Saint, or angel can be a mediatour for vs to God, ſauing Chriſt alone, who is indeed the onely Aduocate of his Church. For in a true and ſufficient Mediatour there muſt bee three properties. Firſt of all, the Word of God muſt reueale and propound him vnto the Church, that we may in conſcience be aſſured, that praying to him and to God in his name, wee ſhall be heard Now there is no Scripture that mentioneth either Saints or Angels as mediatour in our behalfe, ſaue Chriſt alone. Secondly, a mediatour muſt be perfectly iuſt, ſo as no ſinne bee found in him at all.

1 *Ioh.*

1 Ioh. 2. 1. *If any man ſin we haue an aduocate with the father, Ieſus Chriſt* the righteous. Now the Saints in heauen, howſoeuer they bee fully ſanctified by Chriſt, yet in themſelues they were conceiued and borne in ſinne: and therefore muſt needs eternally ſtand before God by the mediation and merit of an other. Thirdly, a mediatour muſt bee a propitiatour, that is, bring ſomething to God, that may appeaſe and ſatisfie the wrath and iuſtice of God for our ſinnes: therefore *Iohn* addeth, *and he is a* propitiation *for our ſinnes.* But neither Saint nor Angell can ſatisfie for the leaſt of our ſinnes: Chriſt onely is the propitiation for them all. The Virgin *Mary* and the reſt of the Saints beeing ſinners, could not ſatisfie ſo much as for themſelues.

IV. Reaſon. The Iudgement of the Church. Auguſtine. *All Chriſtian men com-mẽd each other in their prayers to God. And who* prayes for all, *and for whom* none praiers, *he is that one and true mediatour.* And, *Thus ſaith thy Sauiour, thou haſt* no whither *to go but to me, thou haſt no way to goe but by me.* Chryſoſtome, *Thou haſt* no need of Patrons *to God or much diſcourſe that thou ſhouldeſt ſooth others: but though thou be alone and want a Patron, & by thy ſelf pray vnto God, thou ſhalt obtain*

Tract. in Ioh. 22. De perfect. Euang.

taine thy desire. And on the saying of Iohn, *If any sinne, &c. Thy prayers haue no effect vnlesse they bee such as* the Lord commends *vnto the father.* And Augustine on the same place hath these words: *He being such a man said not, ye haue an Aduocate, but if any sin we haue: he said not ye haue, neither said he,* ye haue me.

Obiections of Papists.

I. Reu. 5. 8, 9. *The foure and twenty Elders fall downe before the Lambe, hauing euery one harpes and golden vyals, full of odors which are the prayers of the Saints.* Hence the Papists gather, that the Saints in heauen receiue the prayers of men on earth, and offer them vnto the Father. *Answ.* There by prayers of the Saints are meant their owne prayers, in which they sing praises to God, and to the lambe, as the verses following plainely declare. And these prayers are also presented vnto God onely from the hand of the angel, which is Christ himselfe.

II. Obiect. Luk. 16. 27. *Dines* in hell praieth for his brethren vpon earth, much more doe the Saints in heauen pray for vs. *Answ.* Out of a parable nothing can bee gathered, but that which is agreeable to the intent and scope thereof: for by the same reason it may c. 8. v. 4.

as

as well be gathered that the soule of *Dives* being in hell had a tongue. Againe, if it were true which they gather, we may gather also that the wicked in hell haue compassion and loue to their brethren on earth, and a zeale to Gods glory: all which are false.

III. Obiect. The angels in heauen know euery mans estate: they know when any sinner repenteth, and reioyceth thereat, and pray for particular men: therefore the Saints in heauen doe the like, for they are equall to the good angels, *Luke* 20. 36. *Answ.* The place in *Luke* is to bee vnderstood of the estate of holy men at the day of the last iudgement: as appeares, *Math.* 22.30. where it is said, that the seruants of God *in the resurrection* are as the Angels in heauen. Secondly, they are like the Angels not in office and ministery, by which they are ministring spirits for the good of men; but they are like them in glory.

Secondly, we dissent from the Papists, because they are not content to say that the Saints departed pray for vs in particular: but they adde further, that they make intercession for vs by their merits in heauen. Now Iesuits deny this: but let them heare *Lumbard*, *I thinke* (saith he, speaking of one that is but of meane goodnesse) *that he as it were*

Lib.4.dist. 45.p.61.

passing

passing by the fire shall bee found by the merits *and intercessions of the heauenly Church, which doth alwayes make intercession for the faithfull by request and merit, till Christ shall bee compleate in his members.* And the Romane Catechisme saith as much. *Saints are so much the more to be worshipped and called vpon, because they make prayers daily for the saluation of men: and God for their merit and fauour bestowes many benefits vpon vs.* We deny not, that men vpon earth haue helpe and benefit by the faith and piety which the Saints departed shewed, when they were in this life. For God shewes mercy on them that keepe his Commandements to a thousand generations. And *Augustine* saith, it was good for the Iewes, that they were loued of *Moses*, whom God loued. But we vtterly deny that wee are helped by merits of Saints, either liuing or departed. For Saints in glory hath receiued the full reward of all their merits, if they could merit: and therefore there is nothing further that they can merit.

On the second commandement.

Q. 1. 49. super. Exod.

The sixteenth point: of implicite, or infolded faith.

Our consent.

WE hold that there is a kind of implicite or vnexpressed faith; yea that the faith of euery man in some part of his life, as in the time of his first conuersion, and in the time of some grieuous temptation or distresse, is implicit or infolded. The Samaritans are said to beleeue, *Iohn* 4. 14. because they tooke Christ for the Messias, and thereupon were content to learne and obey the glad tidings of saluation. And in the same place, *v.* 15. the Ruler with his family is said to beleeue, who did no more but generally acknowledge that Christ was the Messias, and yeelded himselfe to beleeue and obey his holy doctrine; being mooued thereunto by a miracle wrought vpon his young sonne. And *Rahab*, *Heb.* 11. 13. is said to beleeue, yea shee is commended for faith euen at the time when she receiued the spyes. Now in the Word of God we cannot find, that she had any more but a confused, generall, or infolded

folded faith, whereby she beleeued that the God of the Hebrewes was the true God, and his Word to be obeyed. And this faith (as it seemes) was wrought in her by the report & relation of the miracles done in the land of Egypt: whereby she was mooued to ioyne her selfe vnto the people of God, and to beleeue as they did. By these examples then it is manifest, that in the very seruants of God there is and may bee for a time an implicit faith. For the better vnderstanding of this point, it is to be considered that faith may be infolded two wayes: first in respect of knowledge of things to be beleeued: Secondly, in respect of the apprehension of the obiect of faith, namely, Christ and his benefits. Now faith is infolded in respect of knowledge, when as sundry things that are necessary to saluation are not as yet distinctly knowne. Though Christ commended the faith of his Disciples, for such a faith, against which the gates of hell should not preuaile; yet was it vnexpressed or wrapped vp in regard of sundry points of religion: for first of all, *Peter* that made confession of Christ in the name of the rest, was at that time ignorant of the particular means wherby his redemption should be wrought. For after this, hee went about to dissuade his master from the

ſuffering of death at Ieruſalem, whereupon Chriſt ſharpely rebuked him, ſaying, *Come behind me Satan thou art an offence vnto me.* Againe, they were all ignorant of Chriſts reſurrection, till certaine women who firſt ſaw him after he was riſen againe, had told them, and they by experience in the perſon of Chriſt had learned the truth. Thirdly, they were ignorant of the aſcenſion: for they dreamed of an earthly kingdome, at the very time when he was about to aſcend: ſaying, *Wilt thou at this time reſtore the kingdome to Iſrael, Act.* 1.6. And after Chriſts aſcenſion, *Peter* knew nothing of the breaking downe of the partition wall between the Iewes and Gentiles, till God had better ſchooled him in a viſion, *Act.* 10 14. And no doubt, we haue ordinary examples of this Implicite faith, in ſundry perſons among vs. For ſome there be, which are dull and hard, both for vnderſtanding and memory, and thereupon make no ſuch proceedings in knowledge as many others doe: and yet for good affection and conſcience in their doings, ſo farre as they know, they come not ſhort of any: hauing withall a continuall care to increaſe in knowledge, and to walke in obedience according to that which they know. And ſuch perſons though they be ignorant in many things, yet haue

haue they a meaning of true faith: and that which is wanting in knowledge, is supplied in affection: and in some respects they are to be preferred before many that haue the glibbe tongue, and the brain swimming with knowledge. To this purpose *Melancthon* laid well, *We must acknowledge the great mercy of God, who puts a difference between sins of ignorance, and such as are done wittingly, and forgines manifold ignorances to them, that know but the foundation and be teachable; as may be seene by the Apostles, in whom there was much want of understanding before the resurrection of Christ. But, as hath beene said, hee requires that wee bee teachable, and hee will not haue vs to bee hardened in our sluggishnesse and dulnesse. As it is said,* Psal. 1. *he meditateth in his law day and night.* Epitom. phil. mor. de grad. delict.

The second kinde of implicite faith, is in regard of Apprehension; when as a man cannot say distinctly and certainely, *I beleeue the pardon of my sinnes*, but *I doe vnfainedly desire to beleeue the pardon of them all: and I desire to repent.* This case befalls many of Gods children, when they are touched in conscience for their sinnes. But where men are displeased with themselues for their offences, and doe withall constantly from the heart desire

to beleeue, and to bee reconciled to God there is faith and many other graces of God infolded: as in the little and tender bud, is infolded the leafe, the blossome, and the fruit. For though a desire to repent and to beleeue, be not faith and repentance in nature, yet in Gods acceptation it is. God accepting the will for the deed. *Isa.* 42. 3. Christ will not quench the smoaking flaxe, which as yet by reason of weakenesse giues neither light nor heate. Christ saith, Math 6 6. *Blessed are they that* hunger and thirst *after righteousnesse, for they shall bee satisfied*, where by person hungering and thirsting are meant all such, as feele with griefe their owne want of righteousnesse, and withall desire to be iustified and sanctified. *Rom* 8.26 God heares and regards the very grones and sighes of his seruants: yea, though they be vnspeakeable by reason they are oftentimes little, weake, and confused: yet God hath respect vnto them, because they are the worke of his owne spirit. Thus when we see that in a touched heart desiring to beleeue, there is an infolded faith. And this is the faith which many of the true seruants of God haue: and our saluation stands not so much in our apprehending of Christ, as in Christs comprehending of vs: and therefore *Paul* saith. Phil.3. 12. *he fol-*

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loweth, namely, after perfection, *if that he might comprehend that, for whose ſake he is comprehended of Chriſt*. Now if any ſhall ſay, that without a liuely faith in Chriſt none can be ſaued: I anſwer, that God accepts the deſire to beleeue for liuely faith, in the time of temptation, and in the time of our firſt conuerſion, as I haue ſaid. Put caſe, a man that neuer yet repented falls into ſome grieuous ſickeneſſe, and then begins to be touched in conſcience for his ſinnes, and to be truely humbled: hereupon he is exhorted to beleeue his owne reconciliation with God in Chriſt, and the pardon of his owne ſinnes. And as he is exhorted, ſo he endeauoureth according to the meaſure of grace receiued, to beleeue: yet after ſuch ſtriuing he cannot reſolue himſelfe, that he doth diſtinctly and certainly beleeue the pardon of his owne ſinnes: onely this he can ſay, that hee doth heartily deſire to beleeue: that he wiſheth aboue all things in the world: and he eſteemes all things as dung for Chriſt: and thus he dies. I demand now, what ſhall we ſay of him? ſurely, we may ſay nothing, but that he died the childe of God, and is vndoubtedly ſaued. For howſoeuer it were an happy thing if men could come to that fulneſſe of faith which was in *Abraham*, and many ſer-

uants of God: yet certaine it is, that God in ſundry caſes accepts of this deſire to belee u for true faith indeed. And looke as it is in nature, ſo is it in grace: in nature ſome dye when they are children, ſome in old age, and ſome in full ſtrength, and yet all die men: ſo againe, ſome dye babes in Chriſt, ſome of more perfect faith: and yet the weakeſt hauing the ſeeds of grace, is the child of God; and faith in his infancie is faith. All this while, it muſt be remembred I ſay not, there is a true faith without all apprehenſion, but without a diſtinct apprehenſion for ſome ſpace of time: for this very deſire by faith to apprehend Chriſt and his merits, is a kinde of apprehenſion. And thus we ſee the kinds of implicite or infolded faith.

This doctrine is to bee learned for two cauſes: firſt of all it ſerues to rectifie the conſciences of weake ones, that they be not deceiued touching their eſtate. For if we thinke that no faith can ſaue, but a full perſwaſion, ſuch as the faith of *Abraham* was, many truly bearing the name of Chriſt muſt be put out of the role of the children of God. We are therefore to know that there is a groath in grace, as in nature: and there bee differences and degrees of true faith, and the leaſt of them all is this infolded faith. This in effect

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is the doctrine of Maſter *Calvin:* that, when we begin by faith to know ſomewhat, and haue a deſire to learne more, this may bee tearmed an vnexpreſſed faith. Secondly, this point of doctrine ſerues to rectifie, and in part to expound ſundry Catechiſmes, in that they ſeeme to propound faith vnto men at ſo high a reach, as few can attaine vnto it: defining it to be a certaine and full perſwaſion of Gods loue and fauour in Chriſt; whereas, though euery faith bee for his nature a certaine perſwaſion, yet onely the ſtrong faith is the full perſwaſion. Therefore faith is not onely in generall tearmes to be defined, but alſo the degrees and meaſures thereof are to be expounded, that weake ones to their comfort may bee truely informed of their eſtate. And though we teach their is a kinde of implicite faith, which is the beginning of true and liuely faith: yet none muſt hereupon take an occaſion to content themſelues therewith, but labour to increaſe and goe one from faith to faith: and ſo indeed will euery one doe that hath any beginnings of true faith, bee they neuer ſo little. And he which thinks he hath a deſire to beleeue, and contents himſelfe therewith: hath indeed no true deſire to beleeue. Inſt. l. 3. c. 2. 9. 5.

The difference.

The pillars of the Romiſh Church layes downe this ground: that faith in his owne nature, is not a knowledge of things to bee beleeued; but a reuerent aſſent vnto them, whether they bee knowne or vnknowne. Hereupon they build: that if a man know ſome neceſſary points of religion, as the doctrine of the godhead, of the Trinity, of Chriſts incarnation, and of our redemption, &c. it is needleſſe to know the reſt by a particular or diſtinct knowledge, and it ſufficeth to giue his conſent to the Church, and to beleeue as the paſtours beleeue. Behold a ruinous building vpon a rotten foundation: for faith containes a knowledge of things to be beleeued, and knowledge is of the nature of faith: and nothing is beleeued, that is not knowne. Iſa. 53.11, *The knowledge of my righteous ſeruant ſhal iuſtifie many*: and Ioh. 17.2. *This is eternall life, to know the eternall God, and whom thou haſt ſent Ieſus Chriſt*. In theſe places, by knowledge is meant faith grounded vpon knowledg, wherby we know and are aſſured that Chriſt and his benefits belong vnto vs. Secondly, this kinde of aſſent is the mother of ignorance. For when men ſhall be taught, that for ſundry points of religion they may beleeue, as the Church beleeues:

leeues: [a] that the ſtudy of the Scriptures is not to bee required of them: yea that to to their good they may be barred the reading of them, ſo be it they know ſome principall things contained in the articles of faith, that [b] common beleeuers are not bound expreſſely to beleeue all the articles of the Apoſtles Creede: [c] that it ſufficeth them to beleeue the articles by an implicite faith: by beleeuing as the Church beleeueth, few or none will haue care to profit in knowledge. And yet Gods commandement is, that wee ſhould grow in knowledge, & that his word ſhould dwell plenteouſly in vs, *Col.* 3. 16. Againe, the Papiſts ſay, that the deuotion of the ignorant, is often ſeruice better accepted then that which is done vpon knowledge. *Such* (ſay they) *as pray in latine, pray with as great conſolation of ſpirit, with as little tediouſnes, with as great deuotion and affection, and oftentimes more then the other, and alwaies more then any ſchiſmaticke or hereticke in his owne language.* To conclude, they teach that ſome articles of faith are beleeued generally of the whole Church, onely by a ſimple or implicite faith, which afterward by the Authority of a generall Councell are propounded to bee beleeued of the Church by expreſſe faith. *Roffenſis* againſt *Luther* giues

[a] Mol. tract. 3. c. 27. concluſ. 15.

[b] Bonav. Durand.

[c] Bannes 2. q. 2. art. 7. aſcribes this opinion to Gul. Pariſienſis, & to Altiſiodoranſis.

Rhem. Teſt. on 1 Cor. 14.

Molan. tract. 5. c. 30. con. 12.

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Contra affer. luc. ar. 8.

an example of this, when he confesseth that Purgatory was little knowne at the first, but was made knowne partly by Scripture, and partly by reuelation in processe of time. This implicite faith touching articles of religion we reiect; holding that all things concerning faith and manners necessary to saluation, are plainely expressed in Scripture, and accordingly to be beleeued.

The seauenteenth point. Of Purgatorie.

Our consent.

WEE hold a Christian purgatory, according as the Word of God hath set downe the same vnto vs: and first of all by this Purgatory we vnderstand the afflictions of Gods children here on earth, *Ier.* 3. The people afflicted say, *Thou hast sent a fire into our bones*, Psal. 65. 12. *Wee haue gone through water and fire*, Mal. 3. 3. The children of Leui must be *purified in a purging fire* of affliction. 1. *Pet.* 1. 7. afflictions are called *the fiery tryall*, whereby men are cleansed from their corruptions, as gold from the drosse by the fire

fire. Secondly, the Blood of Christ is a Purgatory of our sinnes, 1 *Iohn* 1. 7. *Christs blood* purgeth *vs from all our sinnes*, *Heb.* 9. 14. *It* purgeth *our consciences* from dead workes. And Christ baptizeth with the holy Ghost *and with fire*: because our inward washing is by the blood of Christ: and the holy Ghost is as fire to consume and abolish the inward corruption of nature. To this effect saith Origen. *Without doubt, we shall feele the vnquenchable fire, vnlesse wee shall now intreate the Lord to send downe* from heauen a purgatory fire *vnto vs, whereby worldly desires may be vtterly consumed in our minds.* Augustine, *Suppose the* mercy *of God is* the Purgatory.

In Leuit. lib 9. apud Cyril.

De Act. Fœlic. 21.

The difference or dissent.

Wee differ from the Papists touching purgatory in two things. And first of all, for the place. They hold it to be a part of hell into which an entrance is made onely after this life; we for our parts deny it, as hauing no warrant in the Word of God: which mentioneth onely two places for men after this life, heauen and hell, with the two-fold condition thereof, ioy and torment, *Luke* 16. 25, 26. *Iohn* 3. 36. *Apocalyp.* 22. 14, 15.

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and 21.7,8. *Mat* 8.11. Nay we find the contrary, *Reu.* 14.13. That they dye in the Lord are ſaid *to reſt from their labours*: which cãnot be true, if any of them go to purgatory. And to cut off all cauills: it is further ſaid, *their works*, that is, the reward of their works, *follow them*, euen at the heeles, as an Acoluth or ſeruant doth his maſter. *Auguſtine* ſaith well, *After this life there remaines no compunction or* ſatisfa tion. And, *Here is all remiſſion of ſin: here be temptations that moue vs to ſin: Laſtly, here is the euill from which we deſire to be deliuered: but there is none of all theſe.* And, *We are not here without ſinne, but we ſhall* goe hence without ſinne. Cyril ſaith, *They which are once dead can adde nothing to the things which they haue done, but ſhall* remaine as they were left, *and wait for the time of the laſt iudgment.* Chry ſoſtome, *After the end of this life, there be* no occaſions *of merit.*

Hom. 50. to u. 10. En chir. c. 115.

De verbis Apoſt. ſerm 31. Lib. 3. in Eſ. Ad pop. Antioch hom. 22.

Secondly, we differ from them touching meanes of Purgation. They ſay, that men are purged by ſuffering of paines in Purgatory, whereby they ſatisfie for their veniall ſinnes, and for the temporall puniſhement of their mortall ſinnes. We teach the contrary, holding that nothing can free vs from the leaſt puniſhment of the ſmalleſt ſinne, but the ſufferings of Chriſt: but to this I oppoſe

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one text of Scripture, *Heb.* 1. 3. where it is said, that *Christ hath purged our sinnes* by himselfe; where the last clause cuts the throat of all humane satisfactions and merits: and it giueth vs to vnderstand, that whatsoeuer thing purgeth vs from our sinnes, is not to be found in vs but in Christ alone: otherwise it should haue bin said, that Christ purgeth the sinnes of men by themselues, as well as by himselfe: and hee should merit by his death, that we should become our owne Sauiours in part. To this place I may well referre prayer for the dead: of which I will propound two conclusions affirmatiue, and one negatiue. Col. 2:15

Conclus. I. We hold that Christian charity is to extend it selfe to the very dead: and it must shew it selfe in their honest buriall, in the preseruation of their good names, in the helpe and reliefe of their posterity, as time and occasion shall be offered, *Ruth.* 1.8. *Iohn* 19. 23.

II. Conclus. We pray further in generall manner for the faithfull departed, that God would hasten their ioyfull Resurrection, and the full accomplishment of their happinesse, both for the body and soule: and thus much we aske in saying, *Thy kingdome come*, that is, not onely the kingdome of grace, but also the

the Kingdome of glory in heauen. Thus far we come: but neerer the gates of Babylon we dare not approach.

III. Conclus. To pray for particular men departed, and to pray for their deliuerance out of Purgatory, we thinke it vnlawfull: becauſe we haue neither promiſe nor Commandement ſo to doe.

The eighteenth point: of the ſupremacy in cauſes Eccleſiaſticall.

Our conſent.

TOuching the point of Supremacy Eccleſiaſticall, I will ſet downe how neere we may come to the Romane Church in two concluſions. *Conclus. I.* For the founding of the primitiue Church, the Miniſtery of the Word was diſtinguiſhed by degrees not onely of order, but alſo of power, and *Peter* was called to the higheſt degree. Eph. 4.11. Chriſt *aſcended vp on high and gaue gifts vnto men*, for the good of his Church: *as ſome to be Apoſtles, ſome Prophets, ſome Euangeliſts, ſome Paſtors and Doctours.* Now, howſoeuer one Apoſtle, be not aboue another, or one Euangeliſt aboue another, or one Paſtour aboue another:

another: yet an Apostle was aboue an Euangelist, and an Euangelist aboue all Pastours and teachers. And *Peter* was by calling an Apostle, and therefore aboue all Euangelists and Pastours: hauing the highest roome in the ministery of the new Testament, both for order and authority.

Conclus. II. Among the twelue Apostles *Peter* had a threefold priuiledge or prerogatiue. I. The prerogatiue of authority. II. Of primacie. III. Of principality. For the first, by the priuiledge of authoritie, I meane a preheminence in regard of estimation, whereby he was had in reuerence aboue the rest of the twelue Apostles: for *Cephas* with *Iames* and *Iohn are called pillars*, and *seemed to be great*, Gal. 2. 6. 9. Againe he had the preheminence of primacie, because he was the first named, as the foreman of the quest. Math. 10. 2. *The name of the twelue Apostles are these, the* first *is Simon called Peter.* Thirdly, he had the preheminence of principality among the twelue: because in regard of the measure of grace, he excelled the rest: for when Christ asked his Disciples whom they said he was; *Peter* as being of greatest ability and zeale answered for them all. *Math.* 16. 16. I vse this clause, *among the twelue*, because *Paul* excelled *Peter* euery

way, in learning, zeale, vnderſtanding, as farre as *Peter* excelled the reſt. And thus neere we come to Popiſh ſupremacie.

The difference.

The Church of Rome giues to *Peter* a ſupremacie vnder Chriſt aboue all cauſes and perſons: that is, full power to gouerne and order the Catholike Church vpon the whole earth both for doctrine and regiment. This ſupremacie ſtands (as they teach) in a power, or, iudgement, to determine of the true ſenſe of all places of Scripture; to determine all cauſes of faith; to aſſemble generall councels; to ratifie the decrees of the ſaid councels; to excommunicate any man vpon earth, that liues within the Church, euen Princes and nations: properly to abſolue & forgiue ſins, to decide cauſes brought to him by appeale from all parts of the earth; laſtly, to make lawes that ſhall bind the conſcience. This fulneſſe of power with one conſent is aſcribed to *Peter*, and the Biſhops of Rome that follow him in a ſuppoſed ſucceſſion. Now we hold on the contrary, that neither *Peter*, nor any Biſhop of Rome hath any ſupremacy ouer the Catholike Church: but that all ſupremacy vnder Chriſt, is pertaining

taining to Kings and Princes within their dominions. And that this our doctrine is good, and theirs falſe and forged, I will make it manifeſt by ſundry reaſons.

I. Chriſt muſt bee conſidered of vs as a King two wayes. Firſt, as he is God: and ſo is he an abſolute King ouer all things in heauen and earth, with the Father and the holy Ghoſt by the right of creation. Secondly, he is a King as he is a redeemer of mankind: and by the right of redemption he is a ſouëraigne King ouer the whole Church, and that in ſpeciall manner. Now as Chriſt is God with the Father and the holy Ghoſt, hee hath his deputies on earth to gouerne the world: as namely Kings and Princes, who are therefore in Scripture called *gods*. But as Chriſt is Mediatour, and conſequently a King ouer his redeemed ones, hee hath neither fellow, nor deputy. No fellow: for then hee ſhould be an imperfect mediatour. No deputy: for no creature is capable of this office to doe in the roome and ſtead of Chriſt, that which he himſelfe doth: becauſe euery worke of the Mediator is a compound worke, ariſing of the effects of two natures concurring in one and the ſame action, namely, the Godhead and the manhood: and therefore to the effecting of the ſaid worke there is required an

infinite power, which farre exceedes the ſtrength of any created nature. Againe, *Heb.*7.24. Chriſt is ſaid to haue a prieſthood which cannot paſſe from his perſon to any other: whence it followes, that neither his kingly nor his Propheticall office can paſſe from him to any creature, either in whole or in part; becauſe the three offices of mediation in this regard be equall. Nay, it is a needleſſe thing for Chriſt to haue a deputy, to put in execution any part of his mediatourſhip; conſidering a deputy onely ſerueth to ſupply the abſence of the principall: whereas Chriſt is alwayes preſent with his Church by his Word and Spirit: for where two or three be gathered together in his name, hee is in the middeſt among them. It may bee ſaid, that the Miniſters in the worke of the miniſtery are deputies of Chriſt. I anſwer, that they are no deputies but actiue inſtruments. For in the preaching of the Word there be two actions: the firſt, is the vttering or propounding of it to the eare; the ſecond is, the inward operation of the holy Ghoſt in the heart: which indeed is the principall, and belongs to Chriſt alone: the action of ſpeaking in the miniſter being onely inſtrumentall. Thus likewiſe the Church of God in cutting off any member

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by excommunication, is no more but an instrument performing a ministery in the name of Christ, and that is to testifie and pronounce whom Christ himselfe hath cut off from the Kingdome of Heauen: whom he also will haue for this cause, to be seuered from the company of his owne people till hee repent. And so it is in all Ecclesiasticall actions. Christ hath no deputy, but onely instruments: the whole entire action being personall in respect of Christ. This one conclusion ouerthrowes not onely the Popes Supremacy, but also many other points of popery.

Reason II. All the Apostles in regard of power and authority were equall: for the commission Apostolicall both for right and execution, was giuen equally to them all, as the very words import: *Matth.* 28. 19. *Goe teach all nations baptizing them, &c.* and the promise, *I will giue to thee the keies of the kingdome of heauen*: is not priuate to *Peter*, but is made in his person to the rest, according as his confession was in the name of the rest. Thus saith *Theophilact*, *They haue the power of committing and binding that receiue the gift of a Bishop as Peter.* And Ambr. saith, *What is said to Peter, is said to the Apostles.* Therefore *Peter* had no supremacy ouer the rest

In Mark. 16.

In Psal. 38.

of the Apoſtles in reſpect of right to t
commiſſion: which, they ſay belonged
him onely, and the execution thereof to
reſt. But let all be granted, that *Peter* was
commiſſion aboue the reſt, for the time
his life; yet hence may not any ſuperior
be gathered for the Biſhops of Rome: b
cauſe the authority of the people were pe
ſonall, and conſequently ceaſed with the
without being conueied to any other: b
cauſe the Lord did not vouchſafe the li
honour to any after them. For firſt of all,
was the priuiledge of the Apoſtles to be c
led immediately, and to ſee the Lord Ieſu
Secondly, they had power to giue the gift
the holy Ghoſt by the impoſition of hand
Thirdly, they had ſuch a meaſure of the aſſ
ſtance of the Spirit, that in their publike ſe
mons, and in writing of the Word, they coul
not erre: and theſe things were all denyed t
thoſe that followed after them. And th
their authority ceaſed in their perſons, i
ſtands with reaſon alſo, becauſe it was giue
in ſo ample a manner for the founding of th
Church of the new Teſtament: which bei
ing once founded, it was needfull onely tha
there ſhould be paſtours and teachers for th
building of it vp, vnto the end of the world

Reaſon III. When the ſonnes of *Ze*
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edens ſued vnto Chriſt for the greateſt
omes of honour in his kingdome (dee-
ing he ſhould be an earthly King) Chriſt
nſwers them againe, *yee know that the Lords*
f the Gentiles haue dominion, and they that are
reat, exerciſe authority ouer them: but it ſhall
ot be ſo with you. Bernard applieth theſe very
words to Pope *Eugenius* on this manner. *It is*
laine ſaith he, *that heere dominion is forbidden*
he Apoſtles, Goe to then: dare if you will, to take
pon you ruling an Apoſtleſhip, or in your Apo-
ſtleſhip rule or dominion: if you will haue both a-
like, you ſhall looſe both. Otherwiſe you muſt not
thinke your ſelfe exempted from the number of
them, of whom the Lord complaineth thus: they
had raigned but not of me: they haue beene, but I
haue not knowne them. De conſider. ad Eug. l. 2.

Reaſon IV. *Eph.* 4. mention is made of gifts which Chriſt gaue to his Church after his aſcenſion, whereby ſome were Apoſtles, ſome Prophets, ſome Euangeliſts, ſome paſtours and teachers. Now if there had beene an office in which men as deputies of Chriſt ſhould haue gouerned the whole Church to the end of the world, the calling might here haue beene named fitly with a gift thereto pertaining; and *Paul* (no doubt) would not here haue concealed it, where he mentioneth callings of leſſer importance.

Reason V. The Popes supremacie w iudged by sentences of Scripture, and co demned long before it was manifest in th world: the spirit of Prophesie foreseeing an foretelling the state of things to come. 2. Thes. 2. v. 3 4. *The man of sinne* [which is th Antichrist] *shall exalt himselfe aboue all that i called God, &c.* Now this whole chapter with all the circumstances thereof, most fitly agrees to the sea of Rome and the Head thereof: and the thing which then staid the reuealing of the man of sinne, vers. 6. is of most expounded to be the Romane Emperour. I will alleadge one testimony in the roome of many. *Chrysostome* saith on this place, *As long as the Empire shall bee had in awe, no man shall straitly submit himselfe to Antichrist, but after that the Empire shall be dissolued, Antichrist shall inuade the state of the Empire standing voide: and shall labour to pull vnto himselfe the Empire both of man and God.* And this we finde now in experience to be true: for the Sea of Rome neuer flourished, till the Empire decaied, and the seat thereof was remooued from the city of Rome. Againe, *Reu.* 13. mention is made of two beasts, one comming out of the sea, whom the Papists confesse to bee the Heathenish Romane Emperour: the second, comming out of

the earth; which doth all that the firſt beaſt could doe before him: and this fitly agreeth to the Popes of Rome, who doe and haue done all things that the Emperour did or could doe, and that in his very ſight.

Reaſon VI. The iudgement of the ancient Church. *Cyprian* ſaith, *Doubtleſſe the ſame were the reſt of the Apoſtles that Peter was: indued with* equall *fellowſhip both of honour and of* power; *but a beginning is made of vnity, that the Church may appeare to be one.* Gregory ſaith, *If one be called vniuerſall Biſhop, the vniuerſall Church* goeth to decay. And cap. 144. *I ſay boldly, that whoſoeuer calleth or deſireth to call himſelfe vniuerſall prieſt, in his pride is a* fore-runner of Antichriſt. And, *Behold, in the preface of the Epiſtle which yee directed vnto mee, you cauſed to bee ſet a* proud title, *calling me vniuerſall Pope.* Bernard. *Conſider that thou art not a Lord of Biſhops, but one of them. Churches are* maimed, *in that the Romane Biſhop draweth all power to himſelfe.* Againe, *Gregorie* himſelfe being Pope ſaith to the Emperour, *I which* am ſubiect to your commandement----, *haue euery way diſcharged that which was due, In that I haue performed mine* allegiance to the Emperour, *and haue not concealed what I thought*

De ſimplicit. Prælat.

in Regiſtro lib. 6. c. 118.

lib. 7. c. 30.

Ad Eug. lib. 3.

on

on Gods behalfe. And Pope *Leo* the fourth after *Gregorie* 200. yeeres, acknowledged the Emperour *Lotharius* for *his soueraigne Prince,* and professed obedience without gain-saying to his Imperiall commandements.

C. de eap. dist. 10.

To conclude, whereas they say, that there is a double head of the Church, one imperiall which is Christ alone, the other ministeriall, which is the Pope, gouerning the whole Church vnder Christ. I answer, this distinction robbeth Christ of his honour, because in setting vp their ministeriall head, they are faine to borrow of Christ things proper vnto him, as the priuiledge to forgiue sinnes properly, and the power to gouerne the whole earth, by making of lawes that shall as truely binde the conscience as the lawes of God, &c.

• Alens booke of priesthood.

The nineteenth point. Of the efficacie of the Sacraments.

Our consent.

Conclus. I. We teach and beleeue that the Sacraments are signes to represent Christ with his benefits vnto vs.

Conclus. II. We teach further, that the

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Sacraments are indeed inſtruments, whereby God offereth and giueth the foreſaid benefits vnto vs. Thus farre wee conſent with the Romane Church.

The difference.

The difference betweene vs ſtands in ſundry points. Firſt of all, the beſt learned among them teach, that Sacraments are *phiſicall inſtruments*, that is, true and proper inſtrumentall cauſes, hauing force and efficacy in them to produce and giue grace. They vſe to expreſſe their meaning by theſe compariſons. When the ſcriuener takes the pen into his hand and writes, the action of writing comes from the penne, mooued by the hand of the writer: and in cutting of wood or ſtone, the diuiſion comes from the ſaw, mooued by the hand of the workeman: euen ſo the grace (ſay they) that is giuen by God, is conferred by the Sacrament it ſelfe. Now we for our parts hold, that Sacraments are not phyſicall, but meere voluntary inſtruments. Voluntary, becauſe it is the will and appointment of God, to vſe them as certaine outward meanes of grace. Inſtruments, becauſe when we vſe them aright according to the inſtitution, God then anſwerably conferres

Bellarmin. de Sacra. l. 2. c. 11.

ferres grace from himselfe. In this respect onely take we them for instruments, and no otherwise.

The second difference is this. They teach that the very action of the Minister dispensing the Sacrament, as it is a *worke done*, giues grace immediately, if the party be prepared: and the very washing or sprinkling of water in baptisme, and the giuing of bread in the Lords Supper: euen as the orderly moouing of the penne vpon the paper by the hand of the writer causeth writing. Wee hold the contrary: namely, that no action in the dispensation of a Sacrament conferreth grace as it is a worke done, that is, by the efficacy and force of the very Sacramentall action it selfe, though ordained of God; but for two other wayes. First by the signification thereof: For God testifies vnto vs his will & good pleasure, partly by the word of promise, and partly by the Sacrament: the signes representing to the eyes that which the word doth to the eares: being also types and certaine images of the very same things, that are promised in the Word and no other. Yea the elements are not generall and confused, but particular signes to the seuerall Communicants, and by the vertues of Institution: for when the faithfull receiue the signes

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from God by the hand of the Miniſter, it is as much as if God himſelfe with his owne mouth ſhould ſpeake vnto them ſeuerally, and by name promiſe to them remiſſion of ſinnes. And things ſaid to men particularly, doe more affect and more take away doubting, then if they were generally ſpoken to an whole company. Therefore ſignes of graces are as it were an applying and binding of the promiſe of ſaluation to euery particular beleeuer; and by this meanes the oftner they are receiued, the more they helpe our infirmity, and confirme our aſſurance of mercy.

Againe, the Sacrament conferres grace, in that the ſigne thereof confirmes faith as a pledge, by reaſon it hath a promiſe annexed to it. For when God commands vs to receiue the ſignes in faith, and withall promiſeth to the receiuers to giue the thing ſignified, he bindes himſelfe as it were in bonds vnto vs, to ſtand to his owne word; euen as men bind themſelues in obligations putting to their hands and ſeales, ſo as they cannot goe backe. And when the ſignes are thus vſed as pledges, and that often: they greatly increaſe the grace of God: as a token ſent from one friend to another, renewes and confirmes the perſwaſion of loue.

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These are the two principal wayes whereby the Sacraments are said to conferre grace, namely, in respect of their signification, and as they are pledges of Gods fauour vnto vs. And the very point heere to be considered is, in what order and manner they confirme. And the manner is this: The signes and visible elements affect the senses outward and inward: the senses conuay their obiect to the mind: the mind directed by the holy Ghost reasoneth on this manner, out of the promise annexed to the Sacrament. Hee that vseth the elements aright, shall receiue grace thereby: but I vse the elements aright in faith and repentance, saith the mind of the beleeuer: therefore shall I receiue from God increase of grace. Thus then, faith is confirmed not by the worke done, but by a kind of reasoning caused in the minde, the argument or proofe whereof is borrowed from the elements, being signes and pledges of Gods mercy.

The third difference. The Papists teach that in the Sacrament by the worke done, the very grace of iustification is conferred. We say no: because a man of yeeres must first beleeue and bee iustified, before hee can bee a meete partaker of any Sacrament. And the grace that is conferred, is onely the increase

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of our faith, hope, ſanctification, &c.

Our reaſons.

Reaſon I. The word preached and the Sacraments differ in the manner of giuing Chriſt and his benefits vnto vs: becauſe in the word the ſpirit of God, teacheth vs by a voice conuaied to the minde by the bodily eares: but in the Sacraments annexed to the word, by certaine ſenſible and bodily ſignes viewed by the eye. ° Sacraments are nothing but viſible words and promiſes. Otherwiſe for the giuing it ſelf they differ not. Chriſt himſelfe ſaith, that in the very word, *is eatē his own fleſh, which he was to giue for the life of the world:* and what can be ſaid more of the Lords Supper? *Auguſtine* ſaith, that *beleeuers are partakers of the body & blood of Chriſt in baptiſme.* And *Hierome* to *Edibia*, that *in baptiſme we eate and drinke the body and blood of Chriſt.* If thus much may be ſaid of baptiſme, why may it not alſo be ſaid of the word preached? Againe, *Hierome vpon Eccleſiaſtes* ſaith, *It is profitable to be filled with the body of Chriſt, and drinke his blood, not onely in myſtery, but in knowledge of holy Scripture.* Now vpon this it followes, that ſeeing the worke done in the word preached conferres not grace,

° Aug. li. 19. contra Fauſt. c. 16.

Serm. ad infant. ad altar: de Sacr.

Cap. 3.

grace, neither doth the worke done in the Sacrament conferre any grace.

Reason II. Mat. 3. 11. *I baptize you with water to repentance: but he that commeth after me is stronger then I, he shall baptize you with the holy Ghost and with fire.* Hence it is manifest, that grace in the Sacrament proceedes not from any action in the Sacrament: for *Iohn*, though he do not disioyne himselfe and his action from Christ, and the action of the spirit: yet doth he distinguish them plainely in number, persons, and effect. To this purpose *Paul*, who had said of the Galatians, that he trauailed of them, and begat them
1 Cor. 7. 3 by the Gospell, saith of himselfe that *he is not any thing*, not onely as he was a man, but as he was a faithfull Apostle: thereby excluding the whole Euangelicall ministerie, whereof the Sacrament is a part, from the least part of diuine operation, or efficacy in conferring of grace.

Reason III. The blessed Angels, nay the very flesh of the Sonne of God, hath not any quickning vertue from it selfe: but all this efficacie or vertue is in, and from the godhead of the Sonne: who, by meanes of the flesh apprehended by faith, deriueth heauenly and spirituall life from himselfe to the members. Now if there be no efficacie in the

flesh

flesh of Christ, but by reason of the hypostaticall vnion how shall bodily actions about bodily elements conferre grace immediatly.

Reason IV. *Paul, Rom.* 4. stands much vpon this, to prooue that iustification by faith is not conferred by the Sacraments. And from the circumstance of time, he gathereth that *Abraham* was first iustified, and then afterward receiued circumcision, the signe and seale of his righteousnesse. Now we know that the generall condition of all Sacraments is one and the same, and that baptisme succeeded circumcision. And what can bee more plaine then the example of *Cornelius*, *Act.* 10. who before *Peter* came vnto him, had the commendation of the feare of God, and was indued with the spirit of prayer: and afterward when *Peter* by preaching opened more fully the way of the Lord, he and the rest receiued the holy Ghost. And after all this they were baptized. Now if they receiued the holy Ghost before baptisme, then they receiued remission of sinnes, and were iustified before baptisme.

V. Reason. The iudgment of the Church. Basil. *If there be any grace in the water, it is not from the nature of the water, but from* the presence of the spirit. *Ierome* saith, *Man gines water* Lib. de Sp. san. c. 15. in Esa. 14.

water, but God giues the holy Ghoſt. Auguſt. ſaith, *water toucheth the body and waſheth the heart:* but he ſhewes his meaning elſewhere. *There is one water* (ſaith he) *of the Sacrament, another of the Spirit: the water of the Sacrament is viſible, the water of the Spirit inuiſible. That waſheth the body,* and ſignifieth *what is done in the ſoule: by this the ſoule is purged and healed.*

Tract.6. in epiſt. Ioh.

Obiect. Remiſſion of ſinnes, regeneration, and ſaluation is aſcribed to the ſacrament of baptiſme, *Act.*22 21. *Eph.*5. *Gal.*3. 27. *Tit.*2. *Anſw.* Saluation and remiſſion of ſinnes is aſcribed to baptiſme, and the Lords ſupper, as to the word; which is the newes of God to ſaluation to all that beleeue: and that, as they are inſtruments of the holy Ghoſt to ſignifie, ſeale, and exhibit to the beleeuing mind the foreſaid benefits: but indeed the proper inſtrument whereby ſaluation is apprehended, is faith, and Sacraments are but proppes of faith furthering ſaluation two wayes: Firſt, becauſe by their ſignification they helpe to nouriſh and preſerue faith: ſecondly, becauſe they ſeale grace and ſaluation to vs: yea God giues grace and ſaluation when we vſe them well: ſo be it, we beleeue the word of promiſe made to the Sacrament, whereof alſo they are ſeales. And thus wee

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keepe the middle way, neither giuing too much, nor too little to the sacraments.

The XX. point: Of saving faith, or the way to life.

Our Consent.

Conclus. I. They teach it to bee the property of faith, to beleeue the whole Word of God, and especially the redemption of mankind by Christ.

Conclus. II. They auouch, that they beleeue and looke to be saued by Christ and by *Christ alone*, and by the *meere mercy* of God in Christ.

Conclus. III. Thirdly, the most learned among them hold and confesse, that the obedience of Christ is imputed vnto them for the satisfaction of the law, and for their reconciliation with God.

Conclus. IV. They auouch, that they put their whole trust and confidence in Christ; and in the meere mercy of God, for their saluation.

Conclus. V. Lastly, they hold that euery man must apply the promise of life euer-

lasting by Christ, vnto himselfe: and this they grant wee are bound to doe. And in these fiue points doe they and wee agree, at least in shew of words.

By the auouching of these fiue Conclusions, Papists may easily escape the hands of many Magistrates. And vnlesse the mystery of Popish doctrine bee well knowne, any common man may easily be deceiued, and take such for good Protestants that are but popish priests. To this end therefore that we may the better discerne their guile, I will shew wherein they faile in each of their conclusions, and wherein they differ from vs.

The difference.

Touching the first conclusion, they beleeue indeed all the written Word of God, and more then all: for they also beleeue the bookes Apocryphall, which antiquity for many hundred yeeres hath excluded from the Canon: yea they beleeue vnwritten traditions receiued (as they say) from councels, the writings of the Fathers, and the determinations of the Church: making them also of equall credit with the written Word of God, giuen by inspiration of the Spirit. Now we for our parts despise not the Apocrypha,

as namely the bookes of the Macchabees, Ecclesiasticus, and the rest, but we reuerence them in all conuenient manner, preferring them before any other bookes of men, in that they haue beene approoued by an vniuersall consent of the Church: yet we thinke them not meete to be receiued into the Canon of holy Scripture, and therefore not to be beleeued, but as they are consenting with the written word. And for this our doing we haue direction from *Athanasius*, *Origen*, *Hierome*, and the Councell of Laodicea. As for vnwritten Traditions they come not within the compasse of our faith, neither can they: because they come vnto vs by the hands of men, that may deceiue and be deceiued. And we hold and beleeue, that the right Canon of the bookes of the old and new Testament, containes in it sufficient direction for the Church of God to life euerlasting, both for faith and manners. Here then is the point of difference, that they make the obiect of faith larger then it should bee, or can be: and we keepe our selues to the written word, beleeuing nothing to saluation out of it.

In the second conclusion, touching saluation by Christ alone, there is a manifest deceit: because they craftily include and couch

their owne works vnder the name of Christ For (say they) workes done by men regenerate, are not their owne, but Christs in them; and as they are the workes of Christ, they saue, and no otherwise. But we for our parts looke to be saued onely by such workes as Christ himselfe did in his owne person; and not by any worke at all done by him in vs. For all workes done, are in the matter of iustification and saluation, opposed to the grace of Christ: Rom. 11.6. *Election is of grace not of workes: if it be of workes, it is no more of grace.* Againe whereas they teach that we are saued by the workes of Christ; which he worketh in vs, and maketh vs to worke, it is flat against the word. For *Paul* saith, *We are not saued by such workes as God hath ordained that men regenerate should walke in: Eph.* 2.10. And he saith further, *that he cõted* all things euen after his conuersion *losse vnto him, that he might be found in Christ, not hauing his own righteousnes which is of the law.* Phil. 3.8. Againe, *Heb.* 1.3. *Christ washed away our sins by himselfe:* which last words exclude the merit of all workes done by Christ within man. Thus indeed the Papists ouerturne all that which in word they seeme to hold touching their iustification and saluation. Wee confesse with them that good

workes in vs are the workes of Christ: yet are they not Christs alone, but ours also, in that they proceed from Christ by the mind and will of man: as water from the fountaine by the channell. And looke as the channell defiled, defiles the water, that is without defilement in the fountaine; euen so the minde and will of man defiled by the remnants of sinne, defile the workes which as they come from Christ, are vndefiled. Hence it is that the workes of grace which we do by Christ, or, Christ in vs, are defectiue: and must bee seuered from Christ in the act of iustification, or, saluation.

The third conclusion is touching the imputation of Christs obedience, which some of the most learned among them acknowledge: and the difference betweene vs stands on this manner. They hold that Christs obedience is imputed onely to make satisfaction for sinne, and not to iustifie vs before God. We hold and beleeue that the obedience of Christ is imputed to vs, euen for our righteousnesse before God, *Paul* saith, 1 *Cor.* 1.30. *Christ is made vnto vs of God, wisedome* righteousnesse, sanctification, *and redemption.* Hence I reason thus: If Christ be both our sanctification, and our righteousnesse: then he is not onely vnto vs inherent righteousnesse,

but alſo righteouſneſſe imputed. But hee is not onely our ſanctification (which the Papiſts themſelues expound of inherent or habituall righteouſnes) but alſo our righteouſneſſe: for thus by *Paul* are they diſtinguiſhed. Therefore hee is vnto vs both inherent and imputed righteouſneſſe. And very reaſon teacheth thus much. For in the end of the world at the barre of Gods iudgement, we muſt bring ſome kind of righteouſneſſe for our iuſtification, that may ſtand in the rigor of the law according to which we are to be iudged. But our inherent righteouſneſſe is imperfect and ſtained with manifold defects and ſhall be as long as we liue in this world, as experience tels vs: and conſequently it is not ſutable to the iuſtice of the law: and if we goe out of our ſelues we ſhall find no righteouſneſſe ſeruing for our turnes either in men or Angels, that may or can procure our abſolution before God, and acceptation to life euerlaſting. We muſt therefore haue recourſe to the perſon of Chriſt; and his obedience imputed vnto vs, muſt ſerue not only to bee a ſatisfaction to God for all our ſinnes: but alſo for our perfect iuſtification: in that God is content to accept of it for our righteouſneſſe, as if it were inherent in vs, or performed by vs.

Touching

Touching the fourth conclusion, they hold it the safest & surest course to put their trust and confidence in the mercy of God alone for their saluation: yet they condescend that men may also [c] put their confidence in the merits of their owne workes, and in the merits also of other men, so it be in sobriety. But this doctrine quite marres the conclusion: because by teaching that men are to put confidence in the creature, they ouerturne all confidence in the Creator. For in the very first commandement, we are taught to make choyce of the true God for our God, which thing wee doe when we giue to God our hearts: and wee giue our hearts to God, when we put our whole confidence in him, for the saluation of our soules. Now then to put confidence in men, or in workes, is to make them our Gods. The true and ancient forme of making confession was on this manner: *I beleeue in God the father, in Iesus Christ, and in the holy Ghost*, without mention making of any confidence in workes or creatures: the ancient Churches neuer knew any such confession or confidence. Cyprian saith, *He beleeueth not in God, who putteth not affiance concerning his saluation in God alone*. And indeed the Papists themselues when death comes, forsake the confidence of

[c] Bellar. l. 5. c. 7. de iustific.

De dupli. ci. Martyr.

of their merits, and flye to the meere mercy of God in Christ. And for a confirmation of this I alleadge the testimony of one *Vlimbergius* of Colen who writeth thus: There was a booke found in the vestry of a certaine parish of Colen, written in the dutch tongue in the yeare of our Lord 1475. which the Priests vsed in visiting of the sicke. And in it these questions be found: [d] *Doest thou beleeue that thou canst not bee saued but by the death of Christ? The sicke person answered; yea, then it is said vnto him, goe too then, while breath remaines in thee, put thy confidence in this* death alone: *haue affiance in nothing else; commit thy selfe wholly to this death: with it alone couer thy selfe: diue thy selfe in euery part into this death; in euery part pearce thy selfe with it: infold thy selfe in this death. And if the Lord will iudge thee, say: Lord, I put the death of our Lord Iesus Christ betweene me and thy iudgement*, and by no other meanes *I* contend *with thee. And if he shall say vnto thee, that thou art a sinner; say, Lord, the death of my Lord Iesus Christ, I put betweene thee and my sins. If he shall say vnto thee, that thou hast deserued damnation, say: Lord, I oppose the death of our Lord Iesus Christ betweene thee and my euill merits, and I* offer his merit, for the merit which I should haue, and haue not. *If hee*

Lit. de canfis cur. Euang. p. 436.

[d] Supposed to bee questions of *Anselme.*

shall say, that he is angry with thee, say: Lord, I oppose the death of our Lord Iesus Christ betweene me and thine anger. Here we see, what Papists doe and haue done in the time of death. And that which they hold and practise, when they are dying: they should hold and practise euery day while they are liuing.

In the last conclusion they teach that wee must not onely beleeue in generall, but also apply vnto our selues the promise of life euerlasting. But they differ from vs in the very manner of applying. They teach that the promise is to be applyed, not by faith assuring vs of our owne saluation: but onely by hope, in likelihood coniecturall. Wee hold that we are bound in duty to apply the promise of life by faith without making doubt thereof, and by hope to continue the certainety after the apprehension made by faith. Wee doe not teach that all and euery man liuing within the precincts of the Church, professing the name of Christ, is certaine of his saluation, and that by faith: but that he ought so to be, and must indeauour to attaine thereto. And here is a great point in the mystery of iniquity, to bee considered: for by this vncertaine application of the promise of saluation, and this wauering hope they ouerturne halfe the doctrine of the Gospell.

For

For it inioynes two things: first to beleeue the promises therof to be true in themselues: secondly to beleeue, and by faith to apply them vnto our selues. And this latter part, without which the former is voide of comfort, is quite ouerturned. The reasons which they alleadge against our doctrine, I haue answered before: now therefore I let them passe.

To conclude, though in coloured tearmes they seeme to agree with vs in doctrine concerning faith; yet indeed they deny and abolish the substance thereof, namely, the particular and certaine application of Christ crucified and his benefits, vnto our selues. Againe, they faile in that they cut off the principall duty and office of true sauing faith, which is to apprehend and to apply the blessing promised.

The XXI. point. Of Repentance.

Our consent.

Conclus. 1. That, repentance is the conuersion of a sinner. There is a two-folde conuersion, passiue, and actiue: passiue, is an action

action of God whereby he conuerteth man being as yet vnconuerted. Actiue is an action whereby man being once turned of God, turnes himselfe: and of this latter must this conclusion be vnderstood. For the first conuersion, considering it is a work of God turning vs vnto himselfe, is not the repentance whereof the Scripture speaketh so oft, but it is called by the name of regeneration: and repentance, whereby we being first turned of God doe turne our selues, and doe good workes, is the fruit thereof.

Conclus. II. That, repentance stands specially for practice, in contrition of heart, confession of mouth, and satisfaction in worke or deed. Touching contrition there be two kindes thereof; Legall, and Euangelicall. Legall contrition is nothing but a remorse of conscience for sinne in regard of the wrath and iudgement of God, and it is no grace of God at all; nor any part, or cause of repentance: but onely an occasion thereof, and that by the mercy of God, for of it selfe, it is the sting of the Law, and the very entrance into the pit of hell. Euangelicall contrition is, when a repentant sinner is grieued for his sinnes, not so much for feare of hell, or any other punishment, as because he hath offended and displeased so good and mercifull a God.

a God. This contrition is cauſed by the miniſtery of the Goſpell, and in the practice of repentance it is alwaies neceſſarie, and goes before as the beginning thereof. Secondly wee hold, and maintaine, that confeſſion is to be made, and that in ſundry reſpects: firſt to God, both publikely in the congregation, and alſo priuately in our ſecret and priuate praiers. Secondly, to the Church, when any perſon hath openly offended the congregation by any crime, and is therefore excommunicate. Thirdly, to our priuate neighbour, when we haue vpon any occaſion offended and wronged him, Mat.5.23. *If thou bring thy gift to the altar, and there remembreſt that thy brother hath ought againſt thee, go firſt and be reconciled to him:* now reconciliation preſuppoſeth confeſſion. Laſtly, in all true repentance, we hold and acknowledge, there muſt be ſatisfaction made, firſt to God, and that is when we intreat him in our ſupplications to accept the death and paſſion of Chriſt, as a full, perfect, and ſufficient ſatisfaction for all our ſinnes. Secondly, it is to be made vnto the Church, after excommunication for publike offences; and it ſtands in duties of humiliation that fitly ſerue to teſtifie the truth of our repentance. Thirdly, ſatisfaction is to be made to our neighbour,

because if he be wronged, he must haue recompence and restitution made, *Luke* 19.8. and there repentance may iustly bee suspected; where no satisfaction is made, if it lie in our power.

Conclus. III. That in repentance we are to bring forth outward fruits worthy amendment of life: for repentance it selfe is in the heart, and therefore must be testified in all manner of good workes: whereof the principall is, to endeauour day by day, by Gods grace to leaue and renounce all and euery sinne, and in all things to doe the will of God. And here let it be remembred, that we are not patrones of licentiousnesse, and enemies of good workes. For though we exclude them from the act of our iustification and saluation, yet we maintaine a profitable and necessary vse of them in the life of euery Christian man. This vse is threefold, in respect of God, of man, of our selues. Works are to be done in respect of God, that his commandements may be obeyed, 1 *Iohn* 5. 12. that his will may be done, 1 *Thess.* 4.3. that we may shew our selues to bee obedient children to God our Father, 1 *Pet.* 1.14. that we may shew our selues thankfull for our redemption by Christ, *Tit.* 2.14. that we might not grieue the Spirit of God, *Ephes.* 4.30.

but

but walke according to the ſame, *Gal.*5.25. that God by our good workes may be glorified, *Mat.*5.16. that we may be good followers of God, *Eph.*5.1. Againe, workes are to bee done in regard of men: that our neighbour may bee helped in worldly things, *Luk.* 6.38. that he may be wonne by our example to godlineſſe, 1 *Pet.*3.14. that we may preuent in our ſelues the giuing of any offence, 1 *Cor.*10.32. that by doing good, we may ſtop the mouthes of our aduerſaries. Thirdly and laſtly, they haue vſe in reſpect of our ſelues: that we may ſhew our ſelues to bee new creatures, 2 *Cor.*5.17. that we may walke as the children of light, *Eph.*5.8. that we haue ſome aſſurance of our faith and of our ſaluation, 2 *Pet.*1.8.10. that we may diſcerne dead and counterfeit faith, from true faith, *Iam.*2. 17. that faith and the gifts of God may bee exerciſed and continued vnto the end, 2 *Tim.* 1.1. that the puniſhments of ſinne both temporall and eternall may bee preuented, *Pſal.* 8.9.32. that the reward may bee obtained, which God freely in mercy hath promiſed to men for their good workes, *Gal.*6.9.

The difference.

We diſſent not from the Church of Rome in

in the doctrine of repentance it ſelfe, but in the damnable abuſes thereof, which are of two ſorts, generall and ſpeciall. Generall are thoſe which concerne repentance wholly conſidered: and they are theſe. The firſt is that they place the beginning of repentance partly in themſelues, and partly in the holy Ghoſt, or, in the power of their naturall free-will being helped by the holy Ghoſt: whereas *Paul* indeed aſcribes this worke, wholly vnto God, 2 *Tim.* 2. 15. *Prooving if God at any time will giue them repentance.* And men that are not weake but dead in treſpaſſes and ſins, cannot doe any thing, that may further their conuerſion, though they be helped neuer ſo: no more then dead men in their graues, can riſe from thence. The ſecond abuſe is, that they take penance, or rather repentance, for that publike diſcipline and order of correction that was vſed againſt notorious offenders in the open congregation. For the Scripture ſets downe but one repentance, and that common to all men without exception: and to be practiſed in euery part of our liues for the neceſſary mortification of ſinne: whereas open Eccleſiaſticall correction pertained not to all and euery man within the compaſſe of the Church, but to them alone that gaue any open offence. The

third abuſe is, that they make repentance to be not onely a vertue, but alſo a Sacrament: whereas for the ſpace of a thouſand yeeres after Chriſt, and vpward, it was not reckned among the Sacraments: yea it ſeemes that *Lumbard* was one of the firſt that called it a Sacrament: and the Schoolemen after him diſputed of the matter and forme of this ſacrament; not able any of them certainely to define, what ſhould be the outward element. The fourth abuſe is touching the effect and efficacy of repentance, for they make it a meritorious cauſe of remiſſion of ſinnes, and of life euerlaſting, flat againſt the Word of God, *Paul* ſaith notably, *Rom.* 4. 24. *We are iuſtified freely by his grace through the redemption which is in Chriſt Ieſus, whom God hath ſent to be a reconciliatiõ by faith in his blood.* In theſe words, theſe formes of ſpeech, *redemption in Chriſt, reconciliation in his blood, by faith, freely by grace,* muſt be obſerued and conſidered: for they ſhew plainely that no part of ſatisfaction or redemption is wrought in vs, or by vs: but out of vs onely in the perſon of Chriſt. And therefore we eſteeme of repentance onely as a fruit of faith: and the effect, or efficacy of it, is to teſtifie remiſſion of ſinnes, and our reconciliation before God. It will be ſaid, that remiſſion of ſinnes, and

life euerlasting, are promised to repentance. *Answ.* It is not to the worke of repentance, but to the person which repenteth: and that not for his owne merits or worke of repentance, but for the merits of Christ, which he applyeth to himselfe by faith. And thus are we to vnderstand the promises of the Gospel, in which workes are mentioned; presupposing alwayes in them the reconciliation of the person with God, to whom the promise is made. Thus we see wherefore we dissent from the Romane Church touching the doctrine of repentance.

Speciall abuses, doe concerne Contrition, Confession, and Satisfaction The first abuse concerning contrition is, that they teach it must be sufficient and perfect. They vse now to helpe the matter by a distinction; saying, that the sorrow in contrition, must be in the highest degree in respect of [a] value and estimation, and not in respect of intention. Yet the opinion of [b] *Adrian* was otherwise, that in true repentance a man should be grieued according to all his indeauour. And the Romane Catechisme saith as much, that *the sorrow conceiued of our sins must be so great that* none can be conceiued to be greater: *that we must be contrite in the same manner we loue God, and that is with all our heart and strength*

[a] Appretiatiue non intensiuè.

[b] Q. 2. de pœn ar. 2. & quod. l. 5. ar. 3.

Cap. de Sacra. pœnit.

in a moſt vehement ſorrow: *& that the hatred of ſinne muſt be not onely the greateſt, but alſo* moſt vehement *& perfect, ſo as it may exclude all ſloth and ſlacknes.* Indeed afterward it followes, that true contrition may be effectuall though it bee imperfect: but how can this ſtand, if they will not onely commend but alſo preſcribe and auouch, that contrition muſt bee moſt perfect and vehement. Wee therefore onely teach, that God requires not ſo much the meaſure, as the truth of any grace: and that it is a degree of vnfained contrition to be grieued, becauſe we cannot be grieued for our ſinnes as we ſhould. The ſecond abuſe is, that they aſcribe to their contrition the merit of congruity. But this cannot ſtand with the all-ſufficient merit of Chriſt. And an ancient Councell ſaith, *God inſpires vnto vs firſt of all the faith and loue of himſelfe,* no merit going before, *that we may faithfully require the Sacrament of baptiſme, & after baptiſme do the things that pleaſe him.* And wee for our parts hold, that God requires contrition at our hands, not to merit remiſſion of ſins; but that we may acknowledge our owne vnworthineſſe, and be humbled in the ſight of God, and diſtruſt all our owne merits: and further, that we may make the more account of the benefits of Chriſt,

whereby

whereby we are receiued into the fauour of God: laſtly, that we might more carefully auoid all ſinnes in time to come, whereby ſo many paines and terrours of conſcience are procured. And we acknowledge no contrition at all to bee meritorious, ſaue that of Chriſt, whereby he was broken for our iniquities. The third abuſe is, that they make imperfect contrition or attrition ariſing of the feare of hell, to be good and profitable: and to it they apply the ſaying of the Prophet, *The feare of God is the beginning of wiſedome.* But ſeruile feare of it ſelfe is the fruite of the law, which is the miniſtery of death and condemnation: and conſequently it is the way to eternall deſtruction, if God leaue men to themſelues: and if it turne to the good of any, it is onely by accident; becauſe God in mercie makes it to bee an occaſion going before, of grace to be giuen: otherwiſe remorſe of conſcience for ſinne is no beginning of repentance, or the reſtrainement of any ſinne: but rather is and that properly the beginning of vnſpeakeable horrours of conſcience, and euerlaſting death, vnleſſe God ſhew mercie. And yet this feare of puniſhment, if it be tempered and delayed with other graces and gifts of God in holy men; it is not vnprofitable: in whom

there is not onely a ſorrow for puniſhment, but alſo and that much more for the offence, And ſuch a kind of feare, or, ſorrow is commanded, *Malac.* 1. 6. *If I be a father, where is my feare? if I be a Lord, where is my feare?* And Chryſoſtome ſaith, *that the feare of hell in the heart of a iuſt man, is a ſtrong man armed againſt theeues and robbers, to driue them from the houſe.* And Ambroſe ſaith, *that Martyrs in the time of their ſufferings, confirmed themſelues againſt the cruelty of perſecuters by ſetting the feare of hell before their eyes.*

Abuſes touching Confeſſion are theſe. The firſt is, that they vſe a forme of confeſſion of their ſinnes vnto God, vttered in an vnknowne language, being therefore fooliſh and ridiculous, withall requiring the aide and interceſſion of dead men and ſuch as be abſent: whereas, there is but one Mediator betweene God and man, the man Ieſus Chriſt. The ſecond is, that they in practice make confeſſion of their ſinnes not onely to God but to the Saints departed: in that they make prayer vnto them, in which they aske their interceſſion for the pardon of their ſinnes: and this is, not onely to match them with God in ſeeing and knowing the heart, but alſo to giue a part of his diuine worſhip vnto them. The third and principall abuſe

is, that they haue corrupted Canonicall confeſſion by turning it into a priuate auricular confeſſion: binding all men in conſcience by a law made, to confeſſe all their mortall ſins, with all circumſtances that change the kinde of the ſinne (as farre as poſſibly they can remember) once euery yeere at the leaſt, and that to a prieſt, vnleſſe it be in the caſe of extreame neceſſity. But in the Word of God there is no warrant for this confeſſion, nor in the writings of Orthodoxe antiquitie for the ſpace of many hundred yeeres after Chriſt as one of their owne ſide auoucheth. And the commandement of the holy Ghoſt, *confeſſe one for another, and pray one for another*, *Iam.* 1. 17. bindes as well the prieſt to make confeſſion vnto vs, as any of vs to the prieſt. And whereas it is ſaid, Math. 3. that *many were baptized confeſſing their ſinnes:* and Acts 19 18. *Many that beleeued came and confeſſed their works*, the confeſſion was voluntary and not conſtrained: it was alſo generall and not particular of all and euery ſinne, with the neceſſarie circumſtances thereof. And in this liberty of confeſſion the Church remained 1200. yeeres till the Couucell of Lateran; in which the law of auricular confeſſion was firſt enacted: beeing a notable inuention ſeruing to diſcouer the ſecrets of men, and

Beatus Rhenanus on Tert. lib. de pænis.

to inrich that couetous and ambitious Sea, with the renewes of the world. It was not knowne to *Augustine* when hee said, *What haue I to doe with men that they should heare my confessions, as though they should heale all my diseases?* not to Chrysostome, when he saith, *I doe not compell thee to confesse thy sinnes to others.* And, *If thou bee ashamed to confesse them to any man, because thou hast sinned, say them daily in thine owne minde. I doe not bid thee confesse them to thy fellow seruant, that he should mocke thee: confesse them to God that cureth them.*

Confess. l. 10. c. 6.

De dei nat. hom. 5. tom. 5. Hom. 1. in Psa. 50.

The abuse of satisfaction is, that they haue turned Canonicall satisfaction which was made to the congregation by open offenders, into a satisfaction of the iustice of God for the temporall punishment of their sinnes. Behold here a most horrible prophanation of the whole Gospel and specially of the satisfaction of Christ, which of it selfe without any supply is sufficient euery way for the remission both of fault and punishment. But of this point I haue spoken before.

Hitherto I haue handled and prooued by induction of sundry particulars, that we are to make a separation frō the present Church of Rome in respect of the foundation and

ſubſtance of true religion. Many more things might bee added to this very purpoſe, but here I conclude this firſt point: adding onely this one caueat, that we make ſeparation from the Romane Religion without hatred of the perſons that are maintainers of it. Nay we ioyne in affection more with them, then they with vs. They dye with vs not for their religion (° though they deſerue it) but for the treaſons which they intend and enterpriſe: we are ready to doe the duties of loue vnto them inioyned vs in the word: we reuerence the good gifts of God in many of them, we pray for them, wiſhing their repentance and eternall ſaluation.

° Deut. 13.3.

Now I meane to proceed, and to touch briefely other points of doctrine contained in this portion of Scripture, which I haue now in hand. In the ſecond place therefore out of this Commandement, *Goe out of her my people*, I gather that the true Church of God is and hath bin in the preſent Romane Church, as corne in the heape of chaffe. Though Popery reigned and ouer-ſpread the face of the earth for many hundred yeares; yet in the middeſt thereof, God reſerued a people vnto himſelfe, that truely worſhipped him: and to this effect the holy Ghoſt ſaith that the dragon which is

the

the diuell cauſed the woman, that is, the Church to flie into the wildernesſe, where he ſought to deſtroy her but could not, *and there*

Reu.12.17 *ſtill remaines a* remnant of her ſeed *which keepe the commandements of God, and haue the teſtimonie of Ieſus Chriſt.* Now this which I ſpeake of the Church of Rome, cannot bee ſaid in like manner of the congregations of Turkes and other Infidels, that the hidden Church of God is preſerued among them; becauſe there is no meanes of ſaluation at all: whereas the Church of Rome hath the Scriptures, though in a ſtrange language; and baptiſme for the outward forme: which helpes God in all ages preſerued, that his elect might be gathered out of the middeſt of Babylon. This ſerues to ſtop the mouthes of Papiſts, which demand of vs, where our Church was foureſcore yeeres agoe, before the daies of *Luther:* whereby they would inſinuate to the world, that our Church and Religion is greene or new: but they are anſwered out of this very text, that our Church hath euer beene ſince the daies of the Apoſtles, and that in the very middeſt of the papacie. It hath bin alwaies a Church, and did not firſt begin to be in *Luthers* time: but onely then began to ſhew it ſelfe, as hauing been hid by an vniuerſall Apoſtaſie, for many hundred

hundred yeares together. Againe, we haue heere occaſion to conſider the dealing of God with his owne Church and people. He will haue them for externall ſociety to bee mixed with their enemies, and that for ſpeciall purpoſe: namely, to exerciſe the humility and patience of his few ſeruants. When *Elias* ſaw Idolatry ſpread ouer all Iſrael, he went apart into the wilderneſſe, and in griefe deſired to dye. And *Dauid* cryed out: *Woe is me that I am conſtrained to dwell in Meſhecke, and to haue my habitation in the Tents of Kedar, Pſal.* 120. 5. And iuſt *Lot* muſt haue his righteous ſoule vexed with ſeeing and hearing the abhomination of Sodome.

Thirdly, by this Commandement wee are taught, what opinion to carry of the preſent Church of Rome. It is often demanded, whether it be a Church, or no: and the anſwer may hence bee formed on this manner: if by this Church be vnderſtood a ſtate or regiment of the people, whereof the Pope is head: and the members are all ſuch as doe acknowledge him to be their head, and doe beleeue the doctrine eſtabliſhed in the Councell of Trent, wee take it to bee no Church of God. Becauſe *Babylon*, which I haue prooued to be the Church of Rome, is heere oppoſed to the Church or people of God:

God: and becauſe wee are commanded to come out of it: whereas we may not wholly forſake any people till they forſake Chriſt. Some will happely ſay, the Church of Rome hath the Scriptures and the Sacrament of baptiſme. I anſwer firſt of all, they haue indeed the bookes of the holy Scripture among them: but by the reſt of their doctrine they ouerthrow the true ſenſe thereof in the foundation, as I haue prooued before. And though they haue the outward forme of baptiſme, yet they ouer-turne the inward baptiſme, which is the ſubſtance of all, ſtanding in the iuſtification and ſanctification of a ſinner. Againe, I anſwer, that they haue the Word and baptiſme, not for themſelues, but for the true Church of God among thē: like as the lanterne holdeth the candle, not for it ſelfe, but for others. Secondly it may be and is alleaged, that if the Pope be Antichriſt, he then ſits in the temple, that is, the Church of God, and by this meanes the Romane Church ſhall bee the true Church *Anſ.* He ſits in the Temple of God, but marke further how: *as God*, that is, not as a member, but as a manifeſt vſurper: like as the theefe ſits in the true mans houſe. For the popiſh Church and Gods Church are mingled like chaffe and corne in one heape: and

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the Church of Rome may bee ſaid to bee in the Church of God: and the Church of God in the Church of Rome, as we ſay the wheat is among the chaffe, and the chaffe in the wheate. Againe, he is ſaid to ſit in the Temple of God: becauſe the Romane Church, though falſly, takes vnto it ſelfe the title of the true Catholike Church. Some goe about to delay and qualifie the matter, by comparing this Church to a man lying ſicke full of ſores, hauing alſo his throat cut, yet ſo as his body and ſoule are ioyned together, and life is remaining ſtill. But all things well conſidered, it is rather like a dead carkaſſe, and is voyd of all ſpirituall life; as the Popiſh errours in the foundation doe manifeſt. Indeed a knowne harlot may afterward remaine a wife, and be ſo tearmed: yet after the bill of diuorcement is giuen, ſhe ceaſeth to be a wife, though ſhe can ſhew her marriage ring: now the Church hath receiued the bill of diuorcement in the written word, namely, 2 *Theſ.* 2. and *Reu.* 13. 11, 12, &c.

Furthermore, in this Commandement wee may ſee a liuely portraiture of the ſtate of all mankind. Heere we ſee two ſorts of men: ſome are pertaining to Babylon, a people running on to their deſtruction: ſome againe are a people of God ſeuered from Babylon,

Babylon, and reserued to life euerlasting. If any aske the cause of this distinction; I answer, it is the very will of God vouchsafing mercy to some, and forsaking others by withdrawing his mercy from them, for the better delaration of his iustice. Thus saith the Lord, *Rom.* 11.4. I haue reserued *seuen thousand that neuer bowed their knees to Baal:* and the Prophet Isaiah saith, *Vnlesse the Lord had reserued a remnant, we had beene as Sodome and Gomorra.* By this distinction we are taught aboue all things to seeke to bee of the number of Gods people, and to labour for assurance of this in our owne consciences. For if all should be saued, lesse care would suffice: but this mercy is not common to all; and therefore the more to be thought vpon.

Lastly, here I note the speciall care that God hath ouer his owne children. Hee first giueth them warning to depart, before hee begin to execute his iudgement vpon his enemies, with whom they liue; that they might not be partakers of their sinnes or punishments. Thus, before God would punish Ierusalem, an angell is sent to marke them in the forehead that mourned for the abominations of the people. And in the destruction of the first borne of Egypt, the angel passed ouer the houses of th: Iewes, that had

their posts sprinkled with the Blood of the Paschall lambe: and this passing ouer betokeneth safety and preseruation in the common destruction to those that haue their hearts sprinckled with the Blood of Christ. This blessing of protection should moue vs all, to become true and hearty seruants of God. Men vsually become members of those societies and corporations, where they may inioy many freedomes and priuiledges. Well, behold: in the society of the Saints of God, which is the true Church, there is the freedome from danger in all common destructions, and from eternall vengeance at the last day. When *Hester* had procured safety for the Iewes, and liberty to reuenge themselues vpon their enemies: it is said, that many of the people of the land *became Iewes*. Euen so, considering Christ hath procured freedome from hell, death, and damnation for all that beleeue in him; we should labour aboue all things to become new creatures, ioyning our selues alwayes to the true Church of God.

Hitherto I haue spoken of the Commandement: now followeth the reason thereof drawne from the end, *that they bee not partakers of her sinnes: and that they receiue not of her plagues*. Here I might stand long to shew what

what be the ſinnes of the Church of Rome but I will onely name the principall. The firſt ſinne is Atheiſme: and that I prooue on this manner: Atheiſme is two-fold, open, coloured. Open Atheiſme is, when men both in word and deed deny God and his Word. Coloured Atheiſme is not ſo manifeſt; and it hath two degrees. The firſt is, when men acknowledge God the Creator and gouernour of heauen and earth, and yet deny the Father, Sonne, and holy Ghoſt. Thus the
Eph.2.12. Epheſians before they beleeued the Goſpel, are ſaid to be *without God*, whom in their naturall iudgement they acknowledged: becauſe they denyed Chriſt, and conſequently worſhipped an Idol of their owne braine, in that they worſhipped God out of Chriſt. And in this reſpect though the Samaritans worſhipped the God of *Abraham*, yet our
Ioh.5.46. Sauiour Chriſt ſaith, *they worſhipped they knew not what*. And the Pſalmiſt ſaith of all the
Pſa.96.3. Gentiles, that their Gods are Idols. In this degree of Atheiſme are placed Turkes and Iewes at this day: the Anti-Trinitaries, and Arians, and all that conceiue and worſhip God out of the Trinity. The ſecond degree is, when men doe rightly acknowledge the vnity of the godhead in the Trinity of perſons: yet ſo, as by other neceſſary conſe-

quents

quents partly of their doctrine, and partly of the ſeruice of God, they ouerturne that which they haue well maintained. And thus I ſay, that the very religion of the Church of Rome is a kind of Atheiſme. For whereas it makes the merit of the workes of men to concurre with the grace of God, it ouerthrowes the grace of God. *Rom.* 11. In word, they acknowledge the infinite iuſtice and mercy of God: but by conſequent both are denyed. How can that bee infinite iuſtice, which may any way be appeaſed by humane ſatisfaction? And how ſhall Gods mercy be infinite, when we by our owne ſatisfactions muſt adde a ſupply to the ſatisfaction of Chriſt? Againe, *He that hath not the Sonne, hath not the Father*: and he that hath neither Father nor Sonne, denyes God. Now the preſent Romane religion hath not the Sonne, that is, Ieſus Chriſt, God and man, the Mediator of mankind: but hath tranſform'd him into a fained Chriſt. And I ſhew it thus. For one Ieſus Chriſt, in all things like vnto vs in his humanity, ſinne onely excepted; they haue framed a Chriſt, to whom they aſcribe two kinds of exiſting: one naturall, whereby he is viſible, touchable, and circumſcribed in heauen: the other not onely aboue, but alſo againſt nature; by which

1 Iohn 2. 23.

he is ſubſtantially according to his fleſh in the hands of euery Prieſt, in euery hoſt, and in the mouth of euery communicant, inuiſible, vntouchable, vncircumſcribed. And thus in effect they aboliſh his manhood. Yea they diſgrade him of his Offices. For one Ieſus Chriſt, the onely King, Lawgiuer, and head of the Church; they ioyne vnto him the Pope not onely as a Vicar but alſo as a Fellow: in that they giue vnto him power to make lawes binding conſcience, to reſolue and determine vnfallibly the ſenſe of holy Scripture, properly to pardon ſinne both in reſpect of fault and temporall puniſhment, to haue authority ouer the whole earth and a part of hell: to depoſe Kings, to whom vnder Chriſt euery ſoule is to be ſubiect, to abſolue ſubiects from the oath of allegiance, &c. For one Ieſus Chriſt the onely reall Prieſt of the new Teſtament, they ioyne many ſecondary Prieſts vnto him, which offer Chriſt daily in the maſſe for the ſinnes of the quicke and the dead. For one Ieſus Chriſt the all-ſufficient Mediatour of interceſſion, they haue added many fellowes vnto him to make requeſt for vs, namely, as many Saints as be in the Popes Kalender. Laſtly, for the onely merits of Chriſt, in whom alone the Father is well pleaſed, they

haue

haue deuiſed a Treaſury of the Church containing beſide the merits of Chriſt, the ouerplus of the merits of Saints to bee diſpenſed to men, at the diſcretion of the Pope. And thus we ſee, that Chriſt, and conſequently God himſelfe to be worſhipped in Chriſt, is transformed into a phantaſie or Idol of mans conceit. Againe, there is alwayes a proportion between the worſhip of God, and our perſwaſion of him: and men in giuing vnto God any worſhip, haue reſpect to his nature, that both may be ſutable, and he well pleaſed. Let vs then ſee what manner of worſhip the Romane religion affordeth. It is for the greateſt part meere wil-worſhip without any allowance or Commandement from God, as Durand in his *Rationale* in effect acknowledgeth. It is a carnall ſeruice ſtanding of innumerable bodily rites and ceremonies, borrowed partly from the Iewes, and partly from the heathen; it is diuided betweene God and ſome of his creatures, in that they are worſhipped both with one kind of worſhip: let them paint it as they can. Thus then, if by their manner of worſhipping God, we may iudge how they conceiue of him, as wee may: they haue plainely turned the true God into a phanſie of their owne. For God is no other-

wise to be conceiued, than he hath reuealed himselfe in his creatures and word, and specially in Christ: who is the ingrauen image of the person of the father.

The second sinne is Idolatry: and that as grosse as was euer among the heathen. And it is to be seene in two things. First that they worship the Saints with religious worship, which without exception is proper to God. Yea they transforme some of them into detestable idols, making them in truth mediators of redemption, specially the Virgin *Mary*, whom they call *a Lady, a goddesse, a queene whom* [o] *Christ her sonne obeyeth in heauen, a mediatresse: or life, hope, the medicine of the diseased:* and they pray vnto her thus: *Prepare thou glory for vs: defend vs from our enemies, & in the houre of death receiue vs, loose the bonds of the guilty, bring light to the blind, driue away all diuels.* Shew thy selfe to be a Mother, *Let him receiue the prayers.* Againe, their Idolatry is manifest, in that they worship God in, at, before images: hauing no commandement so to doe, but the contrary. They alleadge that they vse and worship images only in a remembrance of God. But this is al one, as if an vnchast wife should receiue many louers into her house in the absence of her husband: and being reproo-

[o] Bellar. lib. 1. de sanct. cap. 16. Missali & Breuiario. refor.

ued, ſhold anſwer: that they were the friends of her husband, & that ſhe kept thē onely in remembrance of him. Thirdly, their Idolatry exceedes the Idolatry of the heathen, in that they worſhip a Breadengod, or, Chriſt, in & vnder the formes of bread & wine. And if Chriſt according to his humanity be abſent from the earth, as I haue prooued, the popiſh Hoſt is as abhominable an Idol as euer was.

The third ſinne is the maintenance of adultery. And that is manifeſt: firſt of all, in the Toleration of the Stewes flat againſt the Commandement of God, Deut. 23. *v.* 17. *There ſhall be no whore of the daughters of Iſrael: neither ſhall there be a whore-keeper of the ſonnes of Iſrael.* And this toleration is an occaſion of vncleannes to many young men & women, that otherwiſe would abſtaine from all ſuch kind of filthineſſe. And what an abomination is this, when brother and brother, father and ſonne, nephew and vncle, ſhall come to one and the ſame harlot, one before or after the other. Secondly, their Law beyond the fourth degree allowes the marriage of any perſons, and by this meanes, they ſometime allow inceſt. For in the vnequall collaterall line, the perſon next the common ſtocke is a father or mother to the brothers or ſiſters poſterity, as for example: Greg. c. 9. de conſang.

1. Iohn
Anne
2. Nicholas.
3. Thomas.
4. Lewes.
5 Roger.
6 Anthony
Iames.

Here *Anne* and *Nicholas* are brother and ſiſter, and *Anne* is diſtant from *Iames* ſix degrees, he being her neece a farre off: and the marriage betweene them is allowed by the Church of Rome, they not being within the compaſſe of foure degrees: which neuertheleſſe is againſt the law of nature. For *Anne* being the ſiſter of *Nicholas*, is in ſtead of a mother to all that are begotten of *Nicholas* euen to *Iames* and *Iames* poſterity. Yet thus much I grant, that the daughter of *Anne* may lawfully marry *Iames* or *Anthony*, the caſe being altered: becauſe they are not one to another as parents and children.

The fourth ſinne is Magicke, ſorcery, or witchcraft, in the conſecration of the hoſt in which they make their Breaden-god: in exorciſmes ouer holy bread, holy water and ſalt; in the caſting out or driuing away of diuels, by the ſigne of the croſſe, by ſolemne coniurations, by holy water, by the ringing of bels, by lighting tapers, by reliques, and ſuch like. For theſe things haue not their ſuppoſed force either by creation, or by any inſtitution of God in his holy word: and therfore if any thing be done by them, it is from the ſecret operation of the diuell himſelfe.

Molan. Act. 2. c. 4. con. 3.

The

The fift ſinne is, that in their doctrin they maintaine periurie, becauſe they teach with one conſent, that a Papiſt examined may anſwer doubtfully againſt the direct intention of the examiner: framing another meaning vnto himſelfe in the ambiguity of his words. As for example, when a man is asked, whether hee ſaid or heard Maſſe in ſuch a place: though he did: they affirme, he may ſay, No: and ſweare vnto it: becauſe he was not there, to reueale it to the examiner: whereas in the very law of nature, hee that takes an oath ſhould ſweare according to the intention of him that hath power to miniſter an oath: and that in truth, iuſtice, iudgement: let them cleare their doctrine from all defence of periury, if they can.

The ſixt ſinne is, that they reuerſe many of Gods commandements, making that no ſinne which Gods Word makes ſinne. Thus they teach, *that if any man ſteale ſome little thing, that is thought not to cauſe any notable hurt, it is no mortall ſinne*, that, *the officious lie and the lie made in ſport are veniall ſinnes:* that *to pray for our enemies in particular is no precept but a counſell: and that none is bound to ſalute his enemy in the way of friendſhip*, flatte againſt the rule of Chriſt, *Matth.* 5. 47. where the word [ἀσπάσησθε,] ſignifieth all

Molan. tract. 2. c. con. 1. prop. 5. idem cætera.

manner of duty and curteſie; that, *raſh iudgement, though conſent come thereto, is regularly but a veniall ſin*: that, *it is lawfull otherwhiles to faine holines*: that *the painting of the face is ordinarily but a veniall ſinne*: that, *it is not lawfull to forbid begging*: whereas the Lord forbad there ſhould be any beggar in Iſrael. Againe, they teach that men in their choller, when they are chiding, and ſweare, *woundes, and blood*, are not indeed blaſphemers.

Greg. de Val. tom. 3. diſ. 1. q. 13. & calene.

Laſtly, their writers vſe manifeſt lying, to iuſtifie their doctrine. They plead falſly that all antiquity is on their ſide; whereas it is as much againſt them as for them: and as much for vs as them. Againe their manner hath bin and is ſtill to prooue their opinions by forged & counterfeit writings of men, ſome whereof I will name.

1 *Saint Iames Liturgy.*
2 *The Canons of the Apoſtles.*
3 *The Bookes of Dionyſius Ariopagita, and namely De Hierarchia Eccleſiaſtica.*
4 *The Decretall Epiſtles of the Popes.*
5 *Pope Clements workes.*
6 *Some of the Epiſtles of Ignatius.*
7 *Origens booke of repentance. His homelies in diuerſos ſanctos. Commentaries on Iob: and booke of a Lamentation.*
8 *Chryſoſtomes Liturgy.*

9. *Baſils*

9 *Basils liturgy and his Ascetica.*

10 *Augustines booke de 8. quest. Dulcitij. A booke of true and false repentanae. Ser. de festo commemorationis animarum. Booke de dogm. Ecclesiast. Sermon ad fratres in Heremo. Sermon of Peters chaire. Booke of visiting the sicke, &c.*

11 *Iustin Martyrs Questions and Answers.*

12 *Athanasius Epistle to Pope Fœlix.*

13 *Bernards sermons of the Lords Supper.*

14 *Hieromes Epistle ad Demetriadem sauouring of Pelagius.*

15 *Tertullian de Monogamia.*

16 *Cyprian de Chrismate & de ablutione pedum.*

17 *In the Councell of Sardica the 3,4, and 5. canons are forged.*

18 *In the Councell of Nice all saue 20. are forged.*

19 *Certaine Romane Councels vnder Sylvester are forged. For he was at this time dead, and therefore could not confirme them. Sozom. lib. 2.*

20 *To the sixt canon of the Councell of Nice are patched these words.* That the Romane Church hath alwayes had the supremacy.

21 *Lastly, I will not omit that Pope Sozimus, Bonifacius, & Cœlistinus falsified the*

canons

canons of the councell of Nice, to proue appeales from all places to Rome: so as the Bishops of Africke were forced to send for the true copies of the said Councell from Constantinople and the Churches of Greece.

I might here rehearse many other sinnes which with the former call for vengeance vpon the Romane Church, but it shall suffice to haue named a few of the principall.

Now in this reason, our Sauiour Christ prescribes another maine duty to his owne people: and that is, to be carefull to eschew all the sinnes of the Church of Rome, that they may withal escape her deserued plagues and punishments. And from this prescribed duty I obserue two things. The first is, that euery good seruant of God, must carefully auoid contracts of marriage with professed Papists, that is, with such as hold the Pope for their head, and beleeue the doctrine of the Councell of Trent. For in such matches men hardly keepe faith and good conscience, and hardly auoid communication with the sins of the Romane Church. A further ground of this doctrine I propound. In Gods Word there is mentioned a double league betweene man and man, country and country. The first is the *league*

of

of concord, when one kingdome binds it selfe to liue in peace with another, for the maintenance of trafficke without disturbance: and this kind of league may stand betweene Gods Church and the enemies thereof. The second is the *league of amity*, which is when men, people, or countries bind themselues to defend each other in all causes: and to make the warres of the one, the wars of the other: and this league may not be made with those that be enemies of God. *Iehosophat*, otherwise a good King, made this kind of league with *Ahab*, and is therefore reprooued by the Prophet, saying, *wouldst thou helpe the wicked & loue them that hate the Lord?* 2 *Chro.* 19.2. Now the marriages of Protestants with Papists are priuate leagues of amity, betweene person and person: and therefore not to be allowed. Againe, *Malac. chap.* 2. *ver.* 11. the Lord saith, *Iudah hath defiled the holines of the Lord which he loued, & hath married the daughters of a strange God:* where is flatly condemned marriages made with the people of a false god: now the Papists by the consequents of their doctrine and religion, turne the true *Iehouah* into an idol of their owne braine, as I haue shewed: and the true Christ reuealed in the written word into a fained Christ made of bread.

Yet

Yet if ſuch a marriage be once made and finiſhed, it may not be diſſolued. For ſuch parties ſinne not ſimply in that they marry, but becauſe they marry not in the Lord, being of diuers religions. The fault is not in the ſubſtance of marriage, but in the manner of making it: and for this cauſe, the Apoſtle commands the beleeuing party, not to forſake or refuſe the vnbeleeuing party, being a very infidell (which no papiſt is) if he or ſhe will abide, 1 *Cor.*7.13.

The ſecond thing is, that euery ſeruant of God muſt take heede how he trauels into ſuch countries where Popiſh religion is ſtabliſhed, leſt he partakes in the ſinnes and puniſhments thereof. Indeed to goe vpon ambaſſage to any place, or to trauell to this end, that we may performe the neceſſary duties for our ſpeciall or generall callings, is not vnlawfull: but to trauell out of the precincts of the Church onely for pleaſures ſake, and to ſee ſtrange faſhions, hath no warrant. And hence it is, that many men which goe forth in good order, wel minded, come home with crazed conſciences. The beſt traueller of all is he, that liuing at home or abroad, can goe out of himſelfe, and depart from his owne ſinnes and corruptions by true repentance.

FINIS.

An aduertiſement to all fauourers of the Roman Religion, ſhewing that the ſaid Religion is againſt the Catholike principles and grounds of Catechiſme.

GReat is the number of them that imbrace the religion of the preſent Church of Rome, being deceiued by the glorious titles of Vniuerſality, Antiquity, Succeſſion. And no doubt, though ſome be wilfully blinded, yet many deuoted this way neuer ſaw any other truth. Now of them and the reſt I deſire this fauour, that they will but waigh and ponder with themſelues this one thing, which I will now offer to their conſideration, and that is, *That the Roman religion now ſtabliſhed by the Councell of Trent, is in the principall points thereof againſt the very grounds of the Catechiſme,* that haue bin agreed vpon euer ſince the dayes of the Apoſtles, by all Churches. Theſe grounds are foure: the firſt is the Apoſtles Creed: the ſecond is the Decalogue or tenne Commandements: the third is the forme of prayer called the Lords prayer: the fourth is the Inſtitution of the two Sacraments,

craments, baptiſme and the Lords Supper, 1 *Cor.* 11. 23.

That I may in ſome order manifeſt this which I ſay, I will begin with the Symbole or Creede. And firſt of all it muſt bee conſidered, that ſome of the principall doctrines beleeued in the Church of Rome are, that the Pope or Biſhop of Rome is the vicar of Chriſt, & the head of the Catholike church: that there is a fire of purgatory after this life: that images of God and Saints are to be placed in Churches and worſhipped: that prayer is to be made to Saints departed, and their interceſſion to be required: that there is a propitiatory ſacrifice daily offered in the maſſe for the ſinnes of the quicke and the dead. Theſe points are of that moment, that without them the Romane religion cannot ſtand: and in the Councell of Trent the curſe *Anathema* is pronounced vpon all ſuch as deny theſe or any of them. And yet marke: the Apoſtles Creede which hath bin thought to containe all neceſſary points in religion to bee beleeued, and hath therefore bin called the *Key & rule of faith*: this Creed I ſay, hath not any of theſe points, nor the Expoſitions made therof by the ancient fathers, nor any other Creede or confeſſion of faith made by any Councell or Church for

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the ſpace of many hundred yeeres. This is a plaine proofe to any indifferent man, that theſe be new articles of faith neuer knowne in the Apoſtolike Church: and that the fathers and Councels could not find any ſuch articles of faith in the bookes of the old and new Teſtament. Anſwer is made: that all theſe points of doctrine are beleeued vnder the article, *I beleeue the Catholike Church*: the meaning whereof, they will haue to be this, I beleeue all things which the Catholike Church holdeth and teacheth to bee beleeued. If this be as they ſay, we muſt needs beleeue in the Church: that is, put our confidence in the Church, for the manifeſtation and the certainty of all doctrines neceſſary to ſaluation: and thus the eternall truth of God the Creatour, ſhall depend on the determination of the creature; and the written word of God in this reſpect is made vnſufficient, as though it had not plainely reuealed all points of doctrine, pertaining to ſaluation. And the ancient Churches haue beene farre ouer-ſeene, that did not propound the former points to be beleeued as articles of faith, but left them to theſe latter times.

2. In this Creede, *to beleeue in God*, and *to beleeue the Church*, are diſtinguiſhed. *To beleeue in*, is pertaining to the Creatour: *to beleeue*,

Ruffi. in Symb.

leeue, to the creature; as *Ruffinus* hath noted, when he saith, that by this prepositiō *in*, the Creator is distinguished from the creature, and things pertaining to God from things pertaining to men. And *August.* saith, *It must bee knowne that wee must beleeue the Church, and* not beleeue in the Church: *because the Church is not God, but the house of God.* Hence it followes, that we must not beleeue in the Saints, nor put our confidence in our works, as the learned Papists teach. Therefore *Eusebius* saith, *We ought of right to beleeue Peter and Paul, but to* beleeue in *Peter & Paul that is to giue to the seruants the honour of the Lord, we ought not.* And *Cyprian* saith, *He doth not beleeue in God which doth not place in him alone the trust of his whole felicity.*

Serm. 131. de Temp.

Rhem. Test. on Rom. 10. 14.

Euseb Emiss. hom. 2. de Symb.

Cypr. de dup. Martyr.

3. The article, *conceiued by the holy Ghost* is ouer-turned by the transubstantiation of bread & wine in the masse, into the body and blood of Christ. For here we are taught to confesse the true and perpetuall incarnation of Christ, beginning in his conception, and neuer ending afterward: and wee acknowledge the truth of his manhood, and that his body hath the essentiall properties of a true body, standing of flesh and bone: hauing quantity, figure, dimensions, namely, length, breadth, thickneſſe: hauing part out of part

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as head out of feete, and feete out of head, being alſo circumſcribed viſible, touchable: in a word, it hath al things in it, which by order of creation, belong to a body. It will be ſaid, that the body of Chriſt may remaine a true body, and yet be altered in reſpect of ſome qualities, as namely circumſcription. But I ſay againe, that locall circumſcription can no way be ſeuered from a body, it remaining a body. For to bee circumſcribed in place, is an eſſentiall property of euery quantity: and quantity is the common eſſence of euery body. And therefore a body in reſpect of his quantity muſt needs be circumſcribed in one place. This was the iudgement of *Leo*, when he ſaid, *The body of Chriſt is by no meanes out of the truth of our body*. And Auguſt. when he ſaid: *Onely God in Chriſt ſo comes, that he doth not depart: ſo returnes, that he doth not leaue vs: but man according to body is in place, and goes out of the ſame place, and when he ſhall come vnto another place, he is not in that place whence he comes*. To helpe the matter, they vſe to diſtinguiſh thus. Chriſts Body in reſpect of the whole [o] eſſence thereof may be in many places; but not in reſpect of the whole quantity, whereby it is onely in one place. But as I haue ſaid, they ſpeake contraries: for qnantity (by all learning)

Epiſt. 70.

Tract. 11. in Ioh.

[o] Totalitate eſſentiæ non tolitate quantitatis.

ning is the eſſence of a body, without which a body cannot be.

4. In the Creede we confeſſe that Chriſt is aſcended into heauen, and there after his aſcenſion ſits at the right hand of his Father, and that according to his manhood. Hence I conclude, that Chriſts body is not really and locally in the Sacrament, and in enery Hoſt which the Prieſt conſecrateth. This argument was good when *Vigilius* againſt *Eutyches* ſaid, *When it* (the fleſh) *was on earth, it was not in heauen: and becauſe it is now in heauen, it is not on earth*: and he addes afterward that this is the Catholike faith and confeſſion. And it was good when *Fulgentius* ſaid, *According to his humane ſubſtance he was abſent from earth, when he was in heauen, and he left the earth, when he aſcended into heauen.* And, *The ſame inſeparable Chriſt according to his whole manhood* leauing the earth, *locally aſcended into heauen, and ſits at the right hand, and according to the ſame whole manhood, he is to come to iudgement.* And it was good, when *Cyril* ſaid, *No man doubts but that when he aſcended into heauen, though he be alwayes preſent by the power of his ſpirit,* he was abſent in reſpect of the preſence of his fleſh. And it was good when *Auguſtine* ſaid, *According to the fleſh, which the Word aſ-*

Lib. 4.

ad Thraſ.

Cvril. lib. 9. in Iob.

ſumed,

ſumed, hee aſcended into heauen, hee is not heere, *there he ſits at the right hand of the father: and he is here according to the preſence of his maieſty.* And, *He went as he was man, and he abode as he was God: he* went by that whereby he was in one place: *he* aboad *by that whereby he was euery where.*

Againe, in that we beleeue the Catholike Church, it followes that the Catholike Church, is inuiſible; becauſe things ſeene are not beleeued. And the anſwer commonly vſed, that wee beleeue the holineſſe of the Chuch, will not ſerue the turne. For the words are plaine, and in them we make confeſſion that we beleeue not onely the holines of the Church, but alſo the Church it ſelfe.

6. Laſtly, the articles, Remiſſion of ſins, Reſurrection of the Body, and Life euerlaſting, containe a confeſſion of ſpecial faith. For the meaning of them is thus much: I beleeue the remiſſion of mine owne ſinnes, and the reſurrection of mine owne body to life euerlaſting: and that by the iudgement of learned antiquity. *Auguſtine* ſaith, *If thou alſo beleeue that* thou ſhalt riſe againe *and aſcend into heauen (becauſe thou art ſure of ſo great a patrone) thou art certaine of ſo great a gift.* And, *Make not Chriſt leſſe,* who brings thee *to the kingdome of heauen, for remiſſion of ſinnes.*

Symb. ad Catech l. 4. c. 7. & lib. 2. cap. 10.

ſins. Without this faith, if any come to baptiſme hee ſhuts the gate of mercy againſt himſelfe. And, *whoſoeuer faithfully beleeueth, and holds this profeſſion of his faith* (*in which all his ſins* are forgiuē him) *let him prepare his will to the will of God, and not feare his paſſage by death.* And, *The whole Sacrament of baptiſme ſtands in this, that we beleeue the reſurrection of the body and remiſſion of ſinnes* to bee giuen vs *of God.* And, *he gaue theſe keyes to the Church* ——, *that whoſoeuer in his Church, ſhould not beleeue his ſinnes to be forgiuen, they ſhould not be forgiuen vnto him: and whoſoeuer beleeued, and turned from them abiding in the lap of the ſaid Church, at length ſhall bee healed by faith and amendment of life.* And, *That which thou haſt heard to be fulfilled in the glorious reſurrection of Chriſt, beleeue that the very ſame* ſhall be fulfilled in thee, *in the laſt iudgement and the reſurrection of the fleſh ſhall reſtore thee for all eternity. For vnleſſe thou ſhalt beleeue that* thou art *to bee repaired by death, thou canſt not come to the reward of life eternall.* And in ancient time the Article of Reſurrection hath beene rehearſed on this manner, *The Reſurrection of this fleſh:* and the laſt applyed vnto it, *To euerlaſting life.* Hence then two maine opinions of the Church of Rome are quite ouerthrowne,

Serm. 115. de Temp.

de Doct. Chriſt. l. 1. cap. 18.

Serm. 123. de Temp.

Ruffin. in Symb. Auguſt. de Symb. lib. c. 6. ad Catechu. & Enchir. c. 44.

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one that we cannot by ſpeciall faith be certaine of the remiſſion of our ſinnes, and the ſaluation of our ſoules: the other, that a man truely iuſtified may fall away and bee damned. Now this cannot be, if the practice of the ancient Church be good, which hath taught vs to beleeue euerlaſting life ioyntly without remiſſion of ſinnes.

To come vnto the Decalogue, firſt of all it is a rule in expounding the ſeuerall Commandements, that where any vice is forbidden, there the contrary vertue is commanded; and all vertues of the ſame kind, with all their cauſes, occaſions, furtherances. This rule is granted of all: and hence it followes, that counſells of perfection, if they haue in them any furtherance of vertue, are inioyned in and by the law, and therefore preſcribe no ſtate of perfection beyond the ſcope of the law.

Secondly, the Commandement, *Thou ſhalt not make to thy ſelfe any grauen image, nor the likeneſſe of any thing, &c.* Hath two ſeuerall parts. The firſt forbids the making of carued or grauen images: the ſecond forbids the adoration of them. Now the firſt part is notably expounded by *Moſes, Deuteron.* 4. *Verſe* 16. *Take good heede*

vnto your ſelues, that ye corrupt not your ſelues and make you a grauen image or repreſentation of any figure in the likeneſſe of male or female. Marke the reaſon of this prohibition in the ſame place: *for* (ſaith he) *ye ſaw no image in the day the Lord ſpake vnto you in Horeb*, and v. 15. *Ye heard the voyce of the words but ſaw no ſimilitude ſaue a voyce.* Now the reaſon being vnderſtood of the image of God himſelfe: the prohibition muſt needs be ſo vnderſtood. Againe there is no queſtion; that God directs his Commandement againſt a ſinne in ſpeculation, but againſt ſome common and wicked practice of the Iewes, and that was to repreſent God himſelfe in likeneſſes and bodily formes, *Eſay* 40. 18. And that was alſo the practice of the Gentiles, that were farre more groſſe in this kind then the Iewes, *Rom.* 1.23. Then this is plaine to any indifferent man, that the firſt part of the commandements forbids the making of grauen images or likeneſſes of the true *Iehoua*: and thus the Roman Catechiſme vnderſtand the words. As for the ſecond part, it muſt be vnderſtood according to the meaning of the firſt: and therefore it forbids vs, to bowe downe to any image of God. Hence then it followes, that to worſhip God or Saints in, or by images, & to worſhip images with religious

ligious worſhip, is abhominable idolatry. And common reaſon might teach vs thus much. For they that adore and worſhip the true God in images, doe bind the preſence of God, his operation, grace, and his hearing of vs, to certaine things, places, ſignes, to wch he hath not bound himſelfe, either by commandement or promiſe: and that is, otherwiſe to worſhip God, and to ſeeke for his bleſſing, then he hath commanded himſelfe to be worſhipped, or promiſed to heare vs. Vpon this ground, is plainely ouerthrowne the excuſe which they make, that they worſhip not images but God and Saints in images: for neither God nor the Saints doe acknowledge this kinde of honour, but they abhorre it. Whence it followes neceſſarily, that they worſhip nothing beſide the image, or, the deuiſe of their owne braine, in which they faine themſelues ſuch a God as will bee worſhipped, and receiue our prayers at images. It will be ſaid, that the Papiſts doe no otherwiſe tye the worſhip and inuocation of God to images, then God tyed himſelfe to the ſanctuary and the Temple of *Salomon*. And I ſay againe, it was the will of God that he would ſhew his preſence, and be worſhipped at the Sanctuary, and the Iewes had the warrant of Gods word for it: but wee haue

no like warrant, either by promiſe or commandement to tye Gods preſence to an image or crucifixe. Againe, reaſon yet further may diſcouer their idolatry. They which worſhippe they know not what, worſhip an Idol: but the Papiſts worſhip they know not what: I prooue it thus: To the conſecration of the hoſte, there is required the intention of the Prieſt, at the leaſt virtually, as they ſay, and if this bee true, it followes that none of them can come to the Maſſe, or pray in faith, but hee muſt alwayes doubt of that which is lifted vp by the hands of the Prieſt in the Maſſe: whether it bee bread or the Body and Blood of Chriſt. For none can haue any certainety of the intention of the Prieſt in conſecrating this Bread and this Wine: but rather may haue a iuſt occaſion of doubting by reaſon of the common ignorance and looſeneſſe of life in ſuch perſons.

Thirdly, the commandement touching the Sabbath, giues a liberty to worke ſixe dayes in the ordinary affaires of our callings: and this liberty cannot bee repealed by any creature. The Church of Rome therefore erreth, in that it preſcribeth ſet & ordinary feſtiuall dayes, not onely to God, but alſo to Saints: inioyning them as ſtraitly, and with as much

much ſolemnity to be obſerued, as the Sabbath of the Lord.

Fourthly; the third commandement, or (as they ſay) the fourth, inioynes children to obey father and mother in all things, ſpecially in matters of moment, as in their marriage and choice of their callings: and that euen to death: and yet the Church of Rome againſt the intent of this Commandement, allowes that clandeſtine marriages, and the vow of religion ſhall bee in force, though they be without, and againſt the conſent of wiſe and carefull parents.

Fifthly, the laſt Commandement of luſt, forbids the firſt motions to ſinne, that are before conſent. I prooue it thus: Luſting is forbidden in the former Commandements as well as in the laſt, yea luſting that is ioyned with conſent: as in the Commandement, *Thou ſhalt not commit adultery*, is forbidden luſting after our neigbours wife: and in the next, luſting after our neighbours goods, &c. Now if the laſt commandement alſo forbid no more but luſt with conſent, it is confounded with the reſt: and by this means there ſhall not be ten diſtinct words, or, commandements: which to ſay is abſurd: it remaines therefore that the luſt here forbidden goes before conſent. Againe, the Philoſophers

loſophers knew that luſt with conſent was euill, euen by the light of nature: but *Paul* a learned Phariſee and therefore more than a Philoſopher, knew not luſt to be ſinne, that is forbidden in this Commandement, *Rom* 7, Luſt therfore that is forbidden here, is without conſent. Wicked then is the doctrine of the Romane Church teaching, that *in euery mortall ſin is required an act commanded of the will: and hence they ſay many thoughts againſt faith and vncleane imaginations are no ſinnes.*

Molan. tract. c. 27. con. 4.

6. Laſtly, the words of the ſecond commandement, *And ſhew mercy vnto thouſands on them that loue me and keep my Commandements*, ouerthrowes all humane merits. For if the reward bee giuen of mercy to them that keep the law, it is not giuen for the merit of the worke done.

To come to the third part of the Catechiſme: the Lords Prayer is a moſt abſolute and perfect forme of prayer. For which cauſe it was called of Tertullian, *The breuity of the Goſpel*: and *Cœleſtinus* ſaith, *the law of praying is the law of beleeuing, and the law of working.* Now in this prayer wee are taught to direct our prayers to God alone, *Our father, &c.* & that only in the name & mediatiõ of Chriſt. For God is our father onely by Chriſt. It is needleſſe therefore, to vſe any inuocation of

of Saints, or to make them our mediatours of interceſſion vnto God; and it is ſufficient if we pray onely vnto God in the name of Chriſt alone.

2. In the fourth petition, wee ſay thus, *Giue vs our daily bread.* In which words, we acknowledge that euery morſell of bread is the meere gift of God. What madneſſe then is it, for vs to thinke that we ſhould merit the Kingdome of Heauen by workes that cannot merit ſo much as bread?

3 In the next petition, *Forgiue vs our debts,* foure opinions of the Romane Religion are directly ouerthrowne. The firſt is concerning humane Satisfactions. For the Child of God is here after his conuerſion taught, to humble himſelfe day by day, and to pray for the pardon of his daily ſinnes: now to make ſatisfaction and to ſue for pardon bee contrary. The ſecond opinion heere ouerthrowne, is touching merits. For we doe acknowledge our ſelues to bee debters vnto God, yea bankrupts: & that beſide the maine ſumme of many thouſand talents, we daily increaſe the debt: therefore we cannot poſſibly merit any of the bleſſings of God. It is meere madneſſe to thinke, that they which cannot pay their debts, but rather increaſe them day by day, ſhould deſerue or purchaſe

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any of the goods of the creditours, or the pardon of their debts: and if any fauour be ſhewed them, it comes of neere good will without the leaſt deſert. In a word, this muſt be thought vpon, that if all we can doe, will not keepe vs from increaſing the maine ſum of our debt, much leſſe ſhall we be able by any merit to diminiſh the ſame: by good right thereof doe all good ſeruants caſt downe themſelues and pray, Forgiue vs our debts. The third opinion is, that puniſhment may be retained, the fault being wholly remitted: but this cannot ſtand, for here ſinne is called our debt; becauſe by nature we owe vnto God obedience, and for the defect of this paiment, we further owe vnto him the forfeiture of puniſhment. Sinne then is called our debt in reſpect of the puniſhment. And therefore when we pray for the pardon of ſinne, we require the pardon not onely of fault, but of the whole puniſhment. And when a debt is pardoned, it is abſurd to think that the leaſt paiment ſhould remaine. The fourth opinion is, that a man in this life may fulfill the law: whereas in this place euery ſeruant of God is taught to aske a daily pardon for the breach of the law. Anſwer is made, that our daily ſinnes are veniall and not *againſt the law*, but *beſide the law*. But this

this which they ſay is againſt the petition: for a debt that comes by forfeiture is againſt the bond or obligation. Now euery ſinne is a debt cauſing the forfeiture of puniſhment, and therefore is not beſide, but directly againſt the law.

4. In this clauſe, *as we forgiue our debters*, it is taken for granted, that we may certainely know that wee are in loue and charity with men, when we make reconciliation: why then may not we know certainely that wee repent and beleeue and are reconciled to God; which all Romane Catholikes deny.

5. In the laſt words, *leade vs not into temptation*, we pray not, that God ſhould free vs from temptatiõ (for it is other whiles good to be tempted, *Pſal.* 26. 1.) but that we be not left to the malice of *Satan*, and held captiue of the temptation, for here *to be lead into temptation*, and *to be deliuered*, are oppoſed. Now hence I gather, that he which is the Child of God truely iuſtified and ſanctified, ſhall neuer fall wholly and finally from the Grace of God: and I conclude on this manner: That which we aske according to the Will of God, ſhall be granted, 1 *Iohn* 5. but this the Child of God asketh, that he might neuer be wholly forſaken of his Father,

ther, and left captiue in temptation. This therefore shall be granted.

6. This clause *Amen*, signifies a speciall faith touching all the former petitions, that they shall be granted: and therefore a speciall faith concerning remission of sinnes: which the Romane Church denyeth.

To come in the last place, to the Institution of the Sacrament of the Lords Supper. 1 *Cor.* 11. 23. In which first of all the Reall presence is by many circumstances ouerthrowne. Out of the words, *He took, & brak*, it is plaine, that that which Christ took was not his body; because he cannot be said with his owne hands to haue taken, held, and broken himselfe, but the very bread. Againe, Christ said not: *vnder the forme of bread*, or, *in bread*: but *This*, that is, *bread is my Body*. 3. Bread was not giuen for vs, but only the body of Christ: and in this first institution, the Body of Christ was not really giuen to death. 4. The cup, *is the new Testament* by a figure: why may not the Bread be the Body of Christ by a figure also? 5. Christ did eate the Supper, but not himselfe. 6. Wee are bidden to doe it, *till he come*: Christ then is not bodily present. 7. Christ bids the bread to bee eaten *in remembrance of him*: but signes of remembrance are of things absent.

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8. If the Popiſh reall preſence bee granted, then the body and blood of Chriſt are either ſeuered or ioyned together. If ſeuered, then Chriſt is ſtill crucified. If ioyned together, then the bread is both the Body and Blood of Chriſt: whereas the inſtitution ſaith, the bread is the body, and the wine is the blood.

2. Againe, here is condemned the adminiſtration of the Sacrament vnder one onely kind. For the Commandement of Chriſt is, *Drinke ye all of this, Mat.* 26.27. And this Commandement is rehearſed to the Church of Corinth in theſe words, *Doe this as oft as ye drinke in remembrance of me. v.* 25. And no power can reuerſe this Commandement: becauſe it was eſtabliſhed by the ſoueraigne head of the Church.

Theſe few lines, as alſo the former treatiſe, I offer to the view and reading of them, that fauour the Romane Religion: willing them with patience to conſider this one thing, that their Religion, if it were Catholike and Apoſtolike (as they pretend) it could not be contrary ſo much as in one point to the grounds of all Catechiſmes, that haue beene vſed in Churches, confeſſing the name of Chriſt, euer ſince the Apoſtles dayes. And whereas it croſſeth the ſaid grounds in ſundry points of doctrine (as I haue prooued)

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it is a plaine argument that the presẽt Romane religion, is degenerate. I write not this, despising or hating their persons for their Religion, but wishing vnfainedly their conuersion in this world, and their salnation in the world to come.

FINIS.

